Tuhfatud Durar

Sharah

Nukhbatul Fikar

Fee

Mustalahi Ahlil Athar

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

To simplify matters, the "text" of Imaam Ibn Hajar Asqalani (A.R)'s work on the science of the principles of Ahadeeth is called "Nukhbatul Fikar". The classical method of writing was penning a text which was extremely precise, consice and deep in meaning. Then in most cases another scholar and in few instances the writer of the text will pen a "Sharah" (commentary) explaining the text to some extent. Further another scholar will explain both the text and the commentary by inserting the "hashia" (marginal notes). Thus on a typical, classical page of an academic work one will find the text

(matn), commentary (sharrah) and marginal notes (hashia). Then furthermore other scholars note their own commentaries in separate books.

The current work is a translation of “Tuhfatud Durar” by Allamah Saeed Ahmed Palanpuri which is a commentary of “Nukhbatul Fikar” and not “Nuzha tin Nazar Sharah Nukhbatul Fikar” which is taught in the Darul Ulooms. However, the translation of “Nukhbatul Fikar” is given also.

The subject matter is tedious for a lay person but good for a student and necessary for a scholar to know. However, any person reading will automatically conclude that the science and principle of Ahadeeth is a highly technical, super classified, totally systemized, extremely organized, well documented and a properly categorized field.

We make duaa Allaah rewards all those who aided in making this work see daylight and become a source to aid those involved in the study of this neglected science.

A. H. Elias (Mufti)
1427/ 2006

Translators Preface

There are very few works in the English language on the subject of Usoolul Hadeeth. The average Muslim may not have the slightest idea of its subject matter and importance. If one just takes a look at the table of contents, one will find no more than a handful of English words despite this being an ‘English translation’. This is because the science of Usool deals specifically with the terminologies of the Muhadditheen. We have not translated these terminologies into English since their usage is specific with the Arabic Term. In the Ahadeeth class, the words Sanad and Matan will be heard daily. We have maintained these as far as possible and not used the English equivalents of ‘Chain of Narration’ and ‘Text’. We have called a Mash-hoor Hadeeth, a Mash-hoor Hadeeth and not a ‘famous’ Hadeeth. Wherever we deemed necessary, we added English translations in brackets but have not followed any fixed pattern in doing so.

This work is aimed primarily at the Daarul Uloom student. It is hoped that it will be of assistance to the English-speaking student as the original Kitaab was intended for our Urdu-speaking counterparts.

About the Author

Hadhrat Moulana Hafiz Mufti Saeed Ahmed Palanpuri studied in the renowned Darul Uloom Deoband – India. Taught in Jamia Ashrafia – Gujuraat for 9 years and currently lecturing in Darul Uloom Deoband for the last 32 years. He has tutored in every science of the Dars Nizaami and has become world famous for his discources and deliberations on Tirmidhi. An average of +_ 1000 students attend these dynamic presentations daily. Fortunetly it has been documented and soon to be released. Student's acknowledgeing his vast, intense depths of knowledge generally refer to him as "Allamah" and "Bahr ul Uloom".

Besides his tours of U.S.A, U.K, Canada, Zambia, Zimbabwe, Malawi, South Africa and Turkey, he has written extensively especially for the scholars.

He has full command over 5 languages i.e Arabic, Persian, Urdu, Gujuraati and English.

Presently in his life 5 of his works are used as standard text books in higher Institutes of Learning. He has penned works of reputable level on Tafseer, Ahadeeth, Principles of Tafseer, Principles of Ahadeeth, History of Ahadeeth compities, Syntax, Grammar, Etermology, Jurisprudence, Philosophy and logic.

His latest gigantic master piece is the 5 volumes, commentary of the magnus opus of Hadhrat Shah Waliullaah Dehlevi (A.R) "Hujjatullaah Baligha" – called Rahmatutalllah ul Wasiyah" each volume extending over 850 pages. He has acclodates from most of academic sources of the world for these sterling services.

This year (1426-2005) we intend translating few of Hadhratul Ustaad Allamah Saeed Palanpuri's works and on completion "Fatawa Rahmiyyah," we hope to embark on the translation of "Rahmatullaahi Wasihyaa." We require your duaas.

The current work explains with proof and laws of the Sunnan of the Ambiyaa υ. May Allaah Jalla Majdahu, grant us the ability to read, study and act upon.

A. H. Elias (Mufti)

Authors Preface

The Kitaab 'Nuzhatun Nazar fee Taudheeh Nukhbatul Fikar fee Mustalahi Ahlil Athar' written by Imaam Abul Fadhl Haafiz ibn Hajar Ahmad ibn Ali Asqalaani (773-852 a.h) is one of the most widely accepted kitaabs in the field of Usoolul Hadeeth.

Its Matan (text) 'Nukhbatul Fikar' has been acclaimed as the basis and back-bone of this subject.

Generally in our Madaaris, it is the first kitaab taught in this field and it is also the last.

This being the first kitaab taught in its field, and then being most unique in its style, and being a kitaab of the highest order, it is no wonder that majority of our students study the kitaab blindly and hardly come to grips with this subject at all.

For some time now, I intended to write a sharah (commentary) on Nukhbah which would be of assistance to the students, and Alhamdulillaah, we are finally able to present this 'gift of pearls' to our honoured students.

Nukhbah means selected. Fikar is the plural of Fikrah which means thoughts. Mustalah and Istilaah are Mutaraadif i.e. synonyms meaning terminology. Athar is another word for Hadeeth.

"Nukhbatul Fikar fee Mustalahi Ahlil Athar" would thus mean "Selected thoughts and views regarding the terminologies of the Muhadditheen"

Haafiz Ibn Hajar has in reality gathered thousands of pages in this treatise. He has 'gathered the ocean in a cup.'
If the students study this Kitaab well and understand it properly, it will go a long way in assisting them towards mastering the subject of Usoolul Hadeeth.

Ibn Hajar then wrote a Sharah (commentary) on this kitaab and named it "Nuzhatun Nazar Sharah Nukhbatul Fikar" which is taught in our Madaaris. Many times it is referred to as Nukhbah whereas in reality the Kitaab we study is not Nukhbah but Sharah Nukhbah. The Kitaab in your hand – "Tuhfatud Durar" is a Sharah of Nukhbah and not Nuzhah.

I have first placed the text of Nukhbah with its I'raab so that the students can memorize it correctly. Memorizing the text is an easy but extremely beneficial task. If a student puts his mind to it, he will be able to memorize it in a few days, yet its benefits will be life-long.

I then wrote a simple explanatory translation. The translation is such, that an average student will be able to understand the Kitaab directly from it Inshaa-Allaah.

The Sharah follows thereafter. I have attempted to systemize the entire Kitaab in my Sharah by defining each of the Istilaahaat (terms) separately.

I do hope that this Kitaab may be of assistance to our students in mastering the science of Usoolul Hadeeth. To study Nuzhah after this will be quite simple.

I have taken the basic idea for 'Tuhfah' from the Kitaab "Husnun Nazar" of Moulaana Abdurrahmaan of Madrassah Sulaimaaniyyah in Bhopaal which Moulaana Aashiq Ilaahi Meerathi had published over 50 years ago and is now no longer available. I have taken full benefit from it but have not copied it. Instead I attempted to present a completely user friendly and easily understandable Kitaab for today's student.

May Allaah reward all of our Mashaa'ikh for their efforts in preserving and spreading Deen and may He accept this little effort from this worthless soul.

Sa'eed Ahmad
Khaadimul Uloom Daarul Uloom Deoband
Rabee'ul Awwal
1405 A.H.

Nukhbatul Fikar

Bismillaahir Rahmaanir Raheem

الحَمدُ لِلّٰهِ الّذِی لَمْ یَزَلْ عَالِمًا قَدِیرًا، وَصَلَّی اللّٰهُ عَلٰی سَیِّدِنَا مُحَمَّد الّذِی أَرسَلَهُ إِلَی النَّاسِ کَافَّةً بَشِیرًا وَنَذِیرًا۔
أَمَّا بَعْدُ : فَإِنَّ التَّصَانِیفَ فِی اصْطِلَاحِ أَهْلِ الحَدِیثِ قَدْ کَثُرَتْ وَبُسِطَتْ وَاخْتُصِرَتْ فَسَأَلَنِی بَعْضُ الْإِخْوَانِ أَنْ أُلَخِّصَ لَهُ الْمُهِمَّ مِنْ ذٰلِكَ فَأَجَبْتُهُ إِلٰی سُؤَالِهِ رَجَاءَ الْإِنْدِرَاجِ فِی تِلْكَ الْمَسَالِكِ

Translation:

All praise is only for Allaah, who from ever before is the possessor of the most complete knowledge and the owner of all power and might; and may the choicest mercies and salutations of Allaah be showered upon our Master, Muhammad Sallallaahu Alaihi wa Sallam, who He had sent as a carrier of glad tidings and as a clear warner to the whole of mankind.

'AmmaaBa'd:'

Many volumes have been written on the subject of Usoolul Hadeeth, some in great detail and others in brief. Some of my friends have requested me to compile a booklet for them outlining the more important aspects from these Kitaabs. Acceding to their requests, I present this work, by virtue of which I hope to be included among the servants of Hadeeth.

فاقول: الخبر: إمّا أن يكون له طرق بلا عدد معيّن أو مع
حصرٍ بما فوق الإثنين، أو بهما، أو بواحدٍ فالأوّل: المتواتر
المفيد للعلم اليقيني بشروطه والثاني: المشهور وهو
المستفيض على رأيٍ والثالث: العزيز وليس شرطا للصحيح خلافا
لمن زعمه والرابع: الغريب - وسوى الأوّل آحادٌ

Translation:

So I say: **A Khabr** [Hadeeth] may have few Turuq/Isnaad (chains); either of a fixed number or an unfixed amount. There will either be more than two Sanads or two or one.

The first is known as **Mutawaatir,** which gives the Faa'idah (benefit) of Ilmul- Yaqeen with its conditions. The second is called **Mash-hoor** and **Mustafeedh** according to some, while the third is called **Azeez** and this is not a Shart (condition) for a Hadeeth to be Saheeh (authentic) – contrary to the opinion of some people. The fourth is called **Ghareeb.** Apart from the first one all the others (Ahadeeth) are called Aahaad.

Sharah (explanation):

Tuhfatud Durar

Bismillahir Rahmanir Raheem

Alhamdulillaahi Rabbil Aalameen was Salaatu was Salaamu Alaa Rasoolihil Kareem

Aqsaam (types) of Ahaadeeth with regards to Ta'daadul Asaaneed i.e. the number of Sanads (chains)

With regard to the number of Sanads, Ahaadeeth are of four types:
1. Mutawaatir
2. Mash-hoor or Mustafeedh
3. Azeez
4. Ghareeb

Sanad of a Hadeeth and its Matan

The chain of narrators is called **Tareeq or Sanad** (singular) or else Turuq or Asaaneed (plural)

The text of the Hadeeth is called its **Matan.** E.g. Imaam Bukhaari says: "Makki ibn Ibraaheem said to us that Yazeed ibn Abi Ubaid told him from Salamah who said that he heard Nabi Sallallaahu Alaihi wa Sallam saying: "Whoever attributes anything to me which I have not said should prepare his abode in Jahannum (hell)."

The **chain of** narrators from Imaam Bukhaari to Salamah is called the **Sanad** and the **words** of Rasoolullaah Sallallaahu Alaihi wa Sallam form the text which is called the **Matan.**

1.) A Mutawaatir Hadeeth.

Any Hadeeth having Kathratul Asaaneed **(many chains)** is called a Mutawaatir Hadeeth. There is no fixed number in determining Kathratul Asaaneed.

Sharaa'it of Tawaatur (conditions for a Hadeeth to be classed as Mutawaatir)

There are 5 Sharaa'it of Tawaatur:

1. Kathratul Isnaad (the Hadeeth must have several chains)
2. It must be narrated by so many people that for all of them to have conspired or chanced to unite on a lie must be totally impossible.
3. This great number of Ruwaat (narrators) must be found in every generation of the Sanad.
4. The end of the Riwaayat must be on an Amre-Hissi i.e. The last Raawi must clearly state that he personally heard or saw something directly from his Shaikh. There must be no assumption, hearsay or ambiguity.
5. The Saami' (listener) must gain the benefit of Ilmul-Yaqeen from the Khabr/Hadeeth.

Note: This fifth clause, according to some, is not a Shart of Tawaatur. Instead a Mutawaatir Hadeeth gives the benefit of Ilmul-Yaqeen (according to them).

Faaidah (benefit) of a Mutawaatir Hadeeth

When all the Shara'it are found and a Hadeeth is thus classed as Mutawaatir, then it gives the benefit of **Ilme Yaqeeni Badeehi** i.e.

whatever is mentioned in the Hadeeth will be accepted with full conviction as being true without the least shadow of doubt.

Note:
1. If after all the Sharaa'it are found, yet for some reason the Khabr does not give the above mentioned Faaidah, then the Khabr/Hadeeth will be called Mash-hoor and not Mutawaatir.
2. The number of Ruwaat for Tawaatur, despite various Aqwaal (views) is not fixed. The requisite is that they should be so many and so widespread that for all of them to have conspired on a lie, or to have been misled must be impossible.

Example of a Mutawaatir Hadeeth:

The above-mentioned Hadeeth: "Whosoever falsely attributes anything to me…" is a Mutawaatir Hadeeth. Similarly the Ahaadeeth regarding Masah Alal Khuffain and Khatmun Nubuwwah are also Mutawaatir.

2.) A Mash- hoor Hadeeth

Any Hadeeth **having more than two narrators in every generation** of its Sanad, but the number of narrators does not reach the requirement of Tawaatur will be called a Mash-hoor Hadeeth. Similarly, any Hadeeth which has all the Sharaa'it of Tawaatur but does not give the benefit of Ilme Yaqeeni Badeehi will also be classed as Mash-hoor.

Note: In Urf (society) the word Mash-hoor generally translates as famous or widespread and may even be used for something unfounded or baseless. The saying goes "Every Mash-hoor thing is not necessarily Saheeh" This type of Mash-hoor should not be

confused with what we are discussing here. We are discussing a special terminology used by the Muhadditheen.

3.) A Mustafeedh Hadeeth

According to most, a Mustafeedh and Mash-hoor Hadeeth is one and the same. Some scholars differentiate the two in that if the number of narrators in every generation of a Mash-hoor Hadeeth is the same, then that Mash-hoor Hadeeth will be called Mustafeedh.

Nisbat.

Hence, according to the first group, the Nisbah (relation) between Mash-hoor and Mustafeedh will be one of Tasaawi i.e. every Mash-hoor Hadeeth is Mustafeedh and every Mustafeedh Hadeeth is Mash-hoor; while according to the second, the nisbah will be one of Umoom-Khusoos i.e. every Mustafeedh Hadeeth will be Mash-hoor but every Mash-hoor Hadeeth will not be Mustafeedh. (Mustafeedh is Khaas (specific) and Mash-hoor is Aam (general)).

Example of a Mash-hoor Hadeeth.

There are a number of Mash-hoor Ahaadeeth. Here are two examples.

1. A true Muslim is he, from whose tongue and hand other Muslims are safe; and a Muhaajir (emigrant) is he who abandons that which Allaah has forbidden.
2. None of you can be a true Mu'min until I am more beloved to him than his own parents and children.

4.) An Azeez Hadeeth

Any Hadeeth having a **minimum of two Raawis (narrators)** in every generation of its Sanad is called Azeez. In no Tabaqah (generation) should there be less than two.

5.) A Ghareeb Hadeeth

Any Hadeeth having **only one Raawi** in any generation of its Sanad is called Ghareeb.

For a Hadeeth to be Saheeh, does it have to be Azeez?

It is NOT a Shart (condition/prerequisite) for a Hadeeth to be Azeez in order for it to be Saheeh. A Ghareeb Hadeeth can also be Saheeh. The Sihhat of a Hadeeth is **dependant on the condition of its Raawis.** Some people are of the view that a Hadeeth must be Azeez in order to be Saheeh. This is incorrect.

Aahaad

Apart from Mutawaatir; Mash-hoor, Azeez and Ghareeb Ahaadeeth are all called Aahaad.

وَفِيهَا الْمَقْبُولُ وَفِيهَا الْمَرْدُودُ لِتَوَقُّفِ الاسْتِدْلَالِ بِهَا عَلَى
الْبَحْثِ عَنْ أَحْوَالِ رُوَاتِهَا دُونَ الْأَوَّلِ وَقَدْ يَقَعُ فِيهَا مَا يُفِيدُ
الْعِلْمَ النَّظَرِيَّ بِالْقَرَائِنِ عَلَى الْمُخْتَارِ

Translation:

Some Aahaad are Maqbool (accepted) whilst others are Mardood (rejected). Istidlaal (extracting proofs) from Aahaad are Mauqoof (dependant) on Bahth (investigating the condition) of its Raawis. This is not so in the case of the first type i.e. Mutawaatir. At times, due to some Qareenah (external cause), Aahaad may give the Faa'idah (benefit) of Ilme Nazri (deductive in nature). This is the Mukhtaar (preferred) view.

Sharah:

Aqsaam (types) of Aahaad

Depending on the condition of the Raawis, Aahaad are of two types:

1. Maqbool
2. Mardood

Maqbool (accepted)

A Khabre Waahid whose narrators are all Mu'tabar and Thiqah (reliable and trustworthy) is called Maqbool.

Mardood (rejected)

A Khabre Waahid which has a Dha'eef (weak) narrator.

NOTE: No word emanating from Rasoolullaah ρ can be Mardood-Rejected. This is only a terminology used to define a Hadeeth when any Raawi is Dha'eef or otherwise unreliable.

Why two types of Aahaad?

Istidlaal (using as proof) from Aahaad is Mauqoof (dependant) on Tahqeeq (investigating the condition) of its Ruwaat and Ruwaat are of two types, hence two types of Aahaad. Where all the Ruwaat are Mu'tabar (reliable), the hadeeth will be Maqbool and where the Ruwaat are not, it will not be Maqbool.

Is it necessary to make Tahqeeq of the Ruwaat of a Mutawaatir Hadeeth?

No it is not. Because of the great number of narrators in every generation, together with all its other Sharaa'it, there remains no doubt in the authenticity and truth of a Mutawaatir Hadeeth. For this reason, Tahqeeq of its Ruwaat is not necessary.

Aahaad also give the benefit of Ilme Nazri at times.

It has already been mentioned that Mutawaatir gives the benefit of Ilme Yaqeeni Badeehi.

At times Aahaad will give the benefit of Ilme Yaqeeni Nazri or Istidlaali i.e. when certain requirements are fulfilled, the Khabre Waahid will be accepted as being authentic and may be used in Istidlaal (proving some Shar'i matter) This is the correct view.

ثُمَّ الغَرَابَةُ إِمَّا اَنْ تَكُوْنَ فِى اَصْلِ السَّنَدِ اَوْلا، فَالأَوَّلُ الفَرْدُ المُطْلَقُ- وَالثَّانِى: الفَرْدُ النِّسْبِىُّ وَيَقِلُّ إِطْلَاقُ الفَرْدِيَّةِ عَلَيْهِ

Translation:

Then **'Gharaabah'** will either be found at the Asal of a Sanad (i.e. at the beginning or at the Sahaabi's end) or lower down. The first is called Fardul Mutlaq and the second is called Fardun Nisbee and the word Fard is very seldom used for the second.

Sharah:

Hadeethe Ghareeb: is that Hadeeth which **has only one Raawi,** either in every Tabaqah (level) of its Sanad or in one Tabaqah.

Aqsaame Ghareeb: With regard to Gharaabat, Ahadeeth are of two types:

1. Farde Mutlaq
2. Farde Nisbee

1.) Farde Mutlaq: If there is Gharaabah in the beginning of the Hadeeth i.e. in the Tabaqah (era) of the Taabi'een there is only one Taabi'ee who narrates the Hadeeth. e.g. Abdullaah ibn Deenaar narrates from Ibn Umar radhiallaahu Anhu that Rasoolullaah ρ said: "Walaa' is a relation like a blood relation. It cannot be sold, nor given away nor given in Meeraath (inheritance)"

This Hadeeth is an example of Farde Mutlaq because only one Taabi'ee viz. Abdullaah ibn Deenaar has narrated it.

NOTE: If only one Sahaabi narrates a Hadeeth from Rasoolullaah ρ, then it will not be called a Ghareeb Hadeeth. The Tafarrud of a Sahaabi i.e. a Sahaabi's sole narration of a Hadeeth is of no harm since the world full of people cannot compare to a single Sahaabi.

2.) Farde Mutlaq is a Gharrabah in the Asal of the Sanad i.e. in the first level of the Sanad. This Gharaabah may continue till the end of the Sanad i.e. when in every generation of the Sanad there is only one narrator.

3.) Farde Nisbee is where there is "gharaabah" lower down in the sanad, either in the middle or end of it. At times this Gharaabah may occur in a peculiar way e.g. there may be many narrators of a certain Hadeeth from a Shaikh but only one of them may be reliable. In this manner the Gharaabah or Tafarrud is relative i.e. Bin Nisbati ilaa Shay' (Gharaabah due to something).

The difference between Ghareeb and Fard:

In the Arabic language (Lughat), both mean the same thing. The Muhadditheen generally use the word Fard when describing Farde Mutlaq and Ghareeb for Farde Nisbee. At times however, they may use either word for either type.

Note: This difference is only in the word Ghareeb and Fard itself. There is no difference in the usage of its derivatives (Mushtaqqaat) Hence 'Tafarrada bihi Fulaan' and 'Aghraba bihi Fulaan' may both be used in either instance.

وَخَبَرُ الْآحَادِ ؛ بِنَقْلِ عَدْلٍ، تَامِّ الضَّبْطِ، مُتَّصِلِ السَّنَدِ
غَيْرِ مُعَلَّلٍ، وَلَا شَاذٍّ، هُوَ الصَّحِيحُ لِذَاتِهِ ؛

Translation:

And any Khabre Waahid, narrated by one who is reliable and of good memory, with a Muttasil Sanad, on condition that the Hadeeth is not Shaadh or Mu'allal will be called Saheeh li Dhaatihi.

Sharah:

Aqsaam (types) of Aahaad

Maqbool Aahaad are of four types

1. Saheeh li Dhaatihi
2. Saheeh li Ghairihi
3. Hasan li Dhaatihi
4. Hasan li Ghairihi

Saheeh li Dhaatihi: If

1. all the narrators of a Hadeeth are Aadil/Thiqah (reliable)
2. who have memorized the Hadeeth correctly together with its Sanad and
3. the sanad of the Hadeeth is Muttasil i.e. it should be complete with no Raawi missing inbetween
4. it is free of any Illate Khafiyyah (hidden clause) and
5. the Riwaayah is not Shaadh (rare), then the Hadeeth will be said to be Saheeh li Dhaatihi. [these are the 5 shuroot of Saheeh li Dhaatihi]

Aadil: A person who abstains from major sins and all unbecoming matters such as urinating in public places, shouting and screaming, keeping company with low-lifes or acting in an undignified way etc. will be called Aadil.

Dhabt: to protect a Hadeeth by memorizing or otherwise

Aqsaam (types) of Dhabt

1. Dhabtus Sadr: to memorize perfectly so that one can recall from memory at ant time without any delay, confusion or mistake.
2. Dhabtul Kitaabah: to protect a hadeeth by writing formally without any mistakes and to place I'raab (diacritical signs) on unfamiliar words.

Sanade Muttasil: A sanad which is continuous, there should be no break in it- no Raawi must be Saaqit (left out)

Hadeethe Mu'allal: At times a Raawi may mistakenly make a change or mistake in a Hadeeth or its Sanad. After cross referencing the various Turuqs of the Hadeeth and comparing them, this mistake comes to light. This error on the part of the Raawi is known as Illate Khufyah (a hidden clause) due to which the Hadeeth cannot be Saheeh li Dhaatihi.

Shaadh: Is that Hadeeth which is narrated by one who is Thiqah, but it is contrary to a Riwaayah narrated by one who is Awthaq (more reliable). For a Hadeeth to be Saheeh li Dhaatihi, it must not be Shaadh. This is the correct definition of Shaadh.

Translation:

وَتَتَفَاوَتُ رُتَبُهُ بِسَبَبِ تَفَاوُتِ هٰذِهِ الْأَوْصَافِ وَمِنْ ثَمَّ قُدِّمَ صَحِيحُ الْبُخَارِيِّ، ثُمَّ مُسْلِمٍ، ثُمَّ شَرْطُهُمَا.

And the levels of Saheeh li Dhaatihi may vary with the varying of these Awsaaf (qualities). Due to this, Bukhaari has been placed first, followed by Muslim then their Sharaa'it (conditions)

Sharah:

Are all Saheeh li Dhaatihi Ahaadeeth equal?

All Saheeh Li Dhaatihi Ahaadeeth are not equal. The levels of Sihhat (authenticity) will vary according to the rank and qualities of the narrators.

Even though all the narrators of Saheeh li Dhaatihi Ahaadeeth are Aadil and of Kaamil Dhabt, there will obviously be Tashkeek (differences) in the ranks of the Ruwaat. Some Ruwaat will be of a higher standard than others in their Adaalat and Dhabt. The narrations of the Ruwaat will thus vary accordingly, even though all the Ahaadeeth in question are Saheeh li Dhaatihi.

Bukhaari Shareef is accepted as the highest-ranking kitaab of Hadeeth because its Ruwaat are of the highest order. Then comes Muslim Shareef because its Ruwaat are next in line.[1] This is

[1] Those Ahadeeth which are contained in both Bukhaari and Muslim will be of a higher rank than those contained only in Bukhaari. If the Hadeeth found in both Kitaabs is narrated by the same Sahaabi, then it will be called 'Muttafaq Alaih'

followed by those kitaabs which are on the Sharaa'it of Bukhaari and Muslim.[2]

Sharaa'itush Shaikhain: The Muhadditheen have certain Sharaa'it (conditions) for accepting Ahaadeeth. Any Hadeeth whose narrators are accepted by Bukhaari and Muslim will be according to the Sharaait of Shaikhain.

فَإِنْ خَفَّ الضَّبْطُ فَالْحَسَنُ لِذَاتِهِ، وَبِكَثْرَةِ الطُّرُقِ يُصَحَّحُ

Translation:

Then if the Raawi is of a weaker level in Dhabt, then the Hadeeth will be Hasan li Dhaatihi, and if the same Hadeeth has several Sanads then it will become Saheeh.

Sharah:

Hasan li Dhaatihi: A Hadeeth which has all the requirements of Saheeh li Dhaatihi except that a Raawi's Dhabt (memory) is weak will be called Hasan li Dhaatihi.
[i.e. only 4 of the 5 shuroot (conditions) mentioned above are found]

Saheeh li Ghairihi: A Hasan li Dhaatihi Hadeeth which has several Sanads will become Saheeh li Ghairihi (lit. Saheeh due to an ulterior clause) because the several Turuq will make-up for the Raawis weakness.

[2] Followed by those on the Sharaa'it of Bukhaari; followed by those on the Sharaa'it of Muslim.

Hasan li Ghairihi: is that Hadeeth whose narrator is lacking in one or several qualities of Thaqaahat i.e. the raawi is ‘dha’eef’ (weak) but the Hadeeth has several chains. As in the above, Ta’addude Turuq will atone for any shortcomings.

[the author has not mentioned Hasan li Ghairihi here. He will discuss it later in detail. We have mentioned it here so as to complete our discussion on the 4 types of Aahaad]

فَإِنْ جُمِعَا فَلِلتَّرَدُّدِ فِي النَّاقِلِ، حَيْثُ التَّفَرُّدُ، وَإِلَّا فَبِاعْتِبَارِ إِسْنَادَيْنِ

Translation:

And if Saheeh and Hasan are joined, then it is due to Taraddud (uncertainty) on the part of the narrator. This is in the case of Tafarrud i.e where only one Sanad exists, or else it would mean that there are two Sanads.

Sharah:

Saheeh and Hasan at the same time?

Imaam Tirmidhi at times classes a Hadeeth as ‘Hadeethun Hasanun Saheehun’ i.e. he gathers Saheeh and Hasan. This type of ‘double classification’ is due to two reasons:

1. In the case where the Hadeeth has only one Sanad, then it would mean that Imaam Tirmidhi is undecided in the matter as to whether a certain Raawi is Taamudh-Dhabt or Khafeefudh-Dhabt (of perfect memory or a bit wanting) In this case, the word ‘AW’ (or) would be Mahzoof (hidden)

between Saheeh and Hasan i.e. ‘Saheeh aw Hasan’ – This Hadeeth is Saheeh OR Hasan.

2. Where there are more than one Sanad to a Hadeeth it would mean that one Sanad is Saheeh and the other is Hasan.

Note: This explanation of the author (Haafiz ibn Hajar) is according to his verdict and is not very correct. This discussion is out of the scope of our present objective. Whoever wishes may research this matter at his leisure.

وَزِيَادَةُ رَاوِيهِمَا "مَقْبُولَةٌ" مَا لَمْ تَقَعْ مُنَافِيَةً لِمَنْ هُوَ أَوْثَقُ، فَإِنْ خُولِفَ بِأَرْجَحَ، فَالرَّاجِحُ "الْمَحْفُوظُ"، وَمُقَابِلُهُ "الشَّاذُّ"، وَمَعَ الضَّعْفِ، فَالرَّاجِحُ "الْمَعْرُوفُ" وَمُقَابِلُهُ "الْمُنْكَرُ"

Translation:

And the Ziyaadah (addition) of a narrator of a Saheeh or Hasan Hadeeth is Maqbool (accepted) so long as there is no Munaafi (opposing view) from one who is Awthaq (more reliable). In the case of Mukhaalafah (contradiction) between two Thiqah Raawis the preferred [Raajih] version will be called **Mahfooz** and the other **[Marjooh]** will be called Shaadh and in the case of a Dha’eef (weak) Raawi opposing a Thiqah (reliable) they will be called **Ma’roof** and **Munkar** respectively.

Sharah:

Ziyaadah (excesses) in Narrations and their types:

If a Saheeh or Hasan Raawi mentions any addition in his Riwaayah, then this ‘Ziyaadah’ will fall under one of five types: Maqbool; Mahfooz; Shaadh; Ma’roof; Munkar.

1.) Maqbool: The Ziyaadah (addition) of a Thiqah Raawi (reliable) which is not Mukhaalif (opposite) to the Riwaayah (narration) of an Awthaq (more reliable) Raawi. This Ziyaadah will be accepted. It will be deemed as part of the Hadeeth or an extra part of it which the Awthaq Raawi did not narrate for some reason.

2 and 3.) Shaadh and Mahfooz: If the Ziyaadah of a Thiqah (reliable) Raawi is contrary to that of an Awthaq one, then the Riwaayah of the Thiqah will be called Shaadh and that of the Awthaq will be called Mahfooz.

4 and 5.) Ma’roof and Munkar: If the Riwaayah of a Dha’eef contradicts that of a Thiqah, then the narration of the Dha’eef will be called Munkar and the other Ma’roof. (This is one definition of Munkar. There is another, which will be discussed later)

وَالْفَرْدُ النِّسْبِيُّ إِن وَافَقَهُ غَيْرُهُ فَهُوَ "الْمُتَابِعُ"؛ وَإِن وُجِدَ
مَتْنٌ يُشْبِهُهُ فَهُوَ "الشَّاهِدُ"، وَتَتَبُّعُ الطُّرُقِ لِذَلِكَ هُوَ
"الِاعْتِبَارُ"

Translation:

And if another Raawi makes Muwaafaqah of (narrates similarly to) a Farde Nisbee, then the second Raawi will be called Mutaabi’ and if any Matan is Mushaabih (similar) to the Matan of the Farde Nisbee, then the second Matan will be called Shaahid. Tatabbu’ (searching out) Shaahids and Mutaabi’s and scanning Sanads and Ahaadeeth for this purpose is called I’tibaar.

Sharah:

Mutaaba’at: If a Raawi makes Muwaafaqat with a Farde Nisbee in the Sanad of a Hadeeth. Muaafaqat means that the second person narrates a Hadeeth similar to another. These narrations lend strength to one another.

Mutaabi’ and Mutaaba’: One Raawi is a Farde Nisbee. After searching (Tatabbu’) another Sanad for the same Hadeeth is found. The first Raawi is called Mutaabi’ and the second is called Mutaaba’.

Mutaaba’ate Taammah and Qaasirah: If the Muwaafaqah is with the Shaikh of a Raawi then it will be called **Mutaaba’ate Taammah** and if it is with the Shaikh’s Shaikh then it will be called **Mutaaba’ate Qaasirah.**

Shaahid: The Matan of the second Hadeeth is called Shaahid. The Muwaafaqat may be Lafzan (word for word) or Ma’nan (in meaning with different wording) – both are acceptable.

Note: The Mutaabi’ and Shahid are very often used in place of each other.

I’tibaar: Searching out Mutaabi’s and Shaahids for a Farde Nisbee and gathering Sanads of Ahaadeeth for this purpose is called I’tibaar.

ثُمَّ الْمَقْبُولُ إِنْ سَلِمَ مِنَ الْمُعَارَضَةِ فهو "الْمُحْكَمُ"، وَإِنْ عُورِضَ بِمِثْلِهِ: فَإِنْ أَمْكَنَ الْجَمْعُ فهو "مُخْتَلِفُ الحديث"، او ثبت الْمُتَأَخِّرُ فَهُوَ "النَّاسِخُ"، وَالآخَرُ "الْمَنْسُوخُ"، والا فالتَّرْجِيحُ، ثُمَّ "التَّوَقُّفُ"

Translation:

Then a Maqbool Hadeeth which is free from any Mu'aaradhah (contradiction) is called **Muhkam.** If a Maqbool Hadeeth apparently contradicts another Hadeeth, and it is possible to combine both, then they are called **Mukhtaliful Hadeeth.** If it is not possible then the established Hadeeth will be called Naasikh and the other Mansookh or else Tarjeeh then Tawaqquf i.e. if we cannot combine both haadeeth, then we'll use Tarjeeh (give preference to one over another) and if this is not possible, then Tawaqquf (we will not pass any judgement)

Sharah:

Types of Maqbool Hadeeth in respect of Ta'aarudh (contradiction):

There are seven types discussed here: Muhkam; Mukhtaliful Hadeeth; Naasikh; Mansookh; Raajih; Marjooh; Mutawaqqaf-feeh.

Ta'aarudh: If there is such a conflict between two Ahaadeeh that it is not possible to make Amal (act) on both.

Muta'aaridh: Those Ahaadeeth which are apparently contradictory.

Note: there can never be any contradiction or conflict in the Hadeeth. It only seems that way at times due to our not having the complete picture in front of us. After studying the matter in question deeply, this apparent contradiction is lifted away.

1.) Muhkam: That Hadeeth which is not conflicted in any way and may be practiced upon as is.

2.) Mukhtaliful Hadeeth: Two contradictory Ahaadeeth which are equal in Sihhat (strength), yet it is possible to make Amal on both i.e its Ta'aarudh can be removed.
E.g: Rasoolullaah ρ said: "There is no contagiousness in disease" and He also said: "Flee from a leper" which implies to leprosy being contagious. This is an apparent contradiction. These Ahaadeeth can be gathered (Jama') in the following way: Diseases are not contagious in themselves yet mixing with the afflicted in certain instances could cause it to spread. This is a Sabab (cause) but the Mu'ath-thir (doer) is Allaah. Hence one should stay away from the Sabab as a precaution lest one is put to trial which in turn can spoil one's Aqeedah (belief)

3. and 4.) Naasikh and Mansookh: Two Muta'aaridh Ahaadeeth which are equal in Sihhat and it is not possible to make Jama' (combine the two) yet it is possible to classify them apart as one being Muqaddam and the other Mu'akh-khar i.e. one was a former law and the other was revealed later. The latter is called Naasikh (abrogator) and the former Mansookh (abrogated) E.g. The Hadeeth on Mut'ah (temporary Nikah) is Mansookh by the Ahaadeeth which prohibit it.

5. and 6.) Raajih and Marjooh: Two Muta'aaridh Ahaadeeth of equal Sihhat which cannot be gathered, and Taqdeem /Ta'kheer cannot be established but it is possible to give one Tarjeeh

(preference) over the other. This Hadeeth is called Raajih and the other Marjooh. E.g. If a certain thing is declared permissible in one Hadeeth and impermissible in another, then the Hadeeth of impermissibility will be Raajih due to Ihtiyaat (precaution)

7.) Mutawaqqaf-Feeh: Where we are unable to make Jama' between two Muta'aaridh Ahaadeeth and are unable to establish Naskh or Tarjeeh, then we will not pass a verdict. This is called Tawaqquf. The Ahaadeth will be called Mutawaqqaf-Feeh.

ثُمَّ الْمَرْدُودُ: إِمَّا أَنْ يكونَ لِسَقْطٍ، أوطَعْنٍ، فالسَّقْطُ: إِمَّا
أَنْ يكونَ من مبادى السَّنَدِ، من مُصَنِّفٍ، أَوْمن آخِرِهٖ، بعد
التَّابِعِيِّ، اوغيرِ ذٰلِكَ، فَالْأَوَّلُ: المُعَلَّقُ"، وَالثَّانِي: "المُرْسَلُ"،
والثالث: إِن كَانَ بِاثْنَيْنِ، فَصَاعِدًا، مَعَ التَّوَالِي، فهو "المُعْضَلُ"

Translation:

Then a **Mardood Hadeeth** will be such either due to Saqt (criticism) or Ta'n (commission). Then Saqt will either be in the beginning (Ibtidaa') of the Sanad being the work of the Musannif (author) or at the end of the Sanad after the Taabi'ee or it may be anywhere in between. The first is called **Mu'allaq;** the second is called **Mursal;** and the third is called Mu'dhal if two or more Raawis are missing consecutively or else it is called Munqati'.

Sharah:

Hadeethe Mardood

Is a Hadeeth with a Ghair Mu'tabar (unreliable) Raawi

Asbaabe Radd (Causes of a Hadeeth becoming Mardood)

There are two things which cause Radd viz. Ta'n and Saqt

Ta'n: If any 'Aib (flaw/weakness) is found in a Raawi which will be a Maani' (obstacle) in accepting his Hadeeth it is called Ta'n (lit. criticism) There are 10 things which are deemed an 'Aib which we will discuss later.

Saqt: If any Raawi is omitted in a Sanad it is called Saqt. Saqt is of two types viz. Waadih (apparent) and Khafi (hidden)

Aqsaam (types) of Saqte Waadih:

In respect of Saqte Waadih, Hadeethe Mardood is of four types:

1. Mu'allaq
2. Mursal
3. Mu'dhal
4. Munqati'

Mu'allaq: is that Hadeeth in whose Sanad, the first part (from the bottom of the Sanad) is omitted i.e. a certain author intentionally leaves out part of the sanad or the whole of it and simply says: "Qaala Rasoolullaah Sallallaahu Alaihi wa Sallam…" or he only includes the names of the Sahaabi or Taabi'ee who narrate the Hadeeth.

The author may even omit one or two Raawis from the bottom of the Sanad. All these are known as Mu'allaq.

Note: In the case of Mishkaat and other such Kitaabs (e.g. Riyaadhus Saaliheen) the Ahaadeeth will not be said to be Mu'allaq because the author has not narrated those Ahaadeeth on his own Sanad. Instead, he has compiled his Kitaab from other sources with reference (Hawaalah) to those Kitaabs. These Ahaadeeth and Kitaabs will be called **Mujarrad.**

The Hukm (law) of a Mu'allaq Hadeeth: If the Muhadditheen who are particular in gathering only Saheeh Ahaadeeth, like Bukhaari and Muslim, narrate a Mu'allaq Hadeeth with a 'Seegha of Jazm' (a tense of certainty) e.g. Qaala or Dhakara, then the Riwaayah in question will be said to be Saheeh according to them, but if they narrate with a 'Seegha of Tamreedh' (a tense indicating uncertainty) e.g. Qeela or Yudhkaru, then the Riwaayah will not be accepted as is but it will be necessary to make Tahqeeq (research) regarding it. The Mu'allaq Ahaadeeth of those Muhadditheen who gather all types of Ahaadeeth will not be accepted without Tahqeeq.

Mursal: is that Hadeeth whose Sanad's end is not mentioned i.e. A Taabi'ee says "Qaala Rasoolullaah Sallallaahu Alaihi wa Sallam…" irrespective of the rank of the Taabi'ee.

Note: There is another type of Mursal which will be discussed later on.

The Hukm of a Mursal Hadeeth: According to the Hanafis, the Mursal Ahaadeeth of a person who only leaves out the names of Thiqah (reliable) Raawis e.g. Sa'eed ibn Musayyib will be accepted. If a person leaves out the names of even Ghair Thiqah (unreliable) Raawis at times or habitually, then his Mursal Riwaayaat will not be accepted because the possibility exists that he may narrate from another Taabi'ee and not a Sahaabi (and Taabi'een are all not necessarily Thiqah)

Mu'dhal: is when two or more Raawis are omitted consecutively from the middle of a Sanad.

Munqati': is when only one Raawi is omitted from the middle of the Sanad or more than one are omitted but not consecutively.

ثُمَّ قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا، فَالْأَوَّلُ: يُدْرَكُ بِعَدَمِ التَّلَاقِي، وَمِنْ ثَمَّ احْتِيجَ إِلَى التَّارِيخِ؛ وَالثَّانِي: الْمُدَلَّسُ؛ وَيَرِدُ بِصِيغَةٍ تَحْتَمِلُ اللُّقِيَّ، كَعَنْ وَقَالَ؛ وَكَذَا الْمُرْسَلُ الْخَفِيُّ مِنْ مُعَاصِرٍ لَمْ يَلْقَ

Translation:

Then Saqt (omission) is either Waadih (apparent) or Khafi (hidden). The first type becomes known when Admul Liqaa is proven i.e. that the two Raawis have not met and for this reason it is necessary to be aware of Taareekh (history and the dates of birth and death of people). The second type is called Mudallas and the Hadeeth is narrated with a word which indicates to the Ihtimaal (possibility) of Liqaa' (having met each other) e.g. 'an and Qaala. And similar to this is Mursale Khafi which is narrated from a Mu'aasir (contemporary) who has not been met.

Sharah:

Aqsaam (types) of Saqt

Saqt (where a raawi is left out of a Sanad) is of two types: Waadih and Khafi

Saqte Waadih (apparent): is that Saqt which is easily discernable. E.g. it is common knowledge that the two Raawis have not met and the Riwaayah is not narrated with Ijaazah or Wijaadah.

Ijaazah: The Raawi at times gets permission, written or otherwise, or through Ijaazate Aammah (general permission) to narrate a Hadeeth from a Shaikh without having met him or directly hearing from him.

Wijaadah: is when a Raawi gets hold of the hand written notes of a certain Shaikh and he narrates on its authority. In this instance, when narrating, he will say: "Wajadtu bi Khatti Fulaan…" (I have found this hadeeth written in the hand of so and so…)

Narrating like this is permissible and is called Riwaayah bil Wijaadah.

Taareekh (history): By studying the Taareekh of Ruwaat we come to know whether Mu'aasarat and Liqaa took place between them.

Mu'aasarat: when two Raawis lived in the same period. It is quite obvious that if Mu'aasarat is not established then Liqaa is impossible.

Liqaa: The meeting of two Raawis. Sometimes two Raawis may be contemporaries yet Liqaa may not have taken place.

Saqte Khafi: A hidden saqt. Only a master in the field of Hadeeth will access this.

Tadlees: means to hide a fault, from the Arabic usage of the word: "Dallasal Baa'I" which means 'he hid the flaw in a product'. In the terminology of the Muhadditheen it is when a Muhaddith hides the name of a certain Raawi and narrates the rest of the Sanad in a way that a casual observer cannot make it out.

A person who does this is called Mudallis. The Riwaayah is called Mudallas and the flaw in the Sanad is called Saqt.

Mudallas: is the Hadeeth in which there is this type of Saqte Khafi. [Where the Raawi omits the name of his shaikh and takes the name of his shaikh as if he is narrating from him] e.g. the raawi says: "An Fulaan" or "Qaala Fulaan".

Note: if a raawi leaves his shaikh out and makes bayaan (narration) from the shaikhs shaikh with the lafz (word) of simaa' (word indicating to having heard directly) e.g. Sami'tu (meaning I have heard from so and so) or Qaala lee Fulaan (so and so told me) then this will be tantamount to Kidhb (a lie) because of which the raawi's Adaalah (reliability) will be negatively affected.

Aqsaam (types) of Tadlees:

There are three types of Tadlees most commonly found:

1. Tadleesul Isnaad
2. Tadleesush Shuyookh
3. Tadleesut Taswiyah

Tadleesul Isnaad: This is when a Muhaddith 1] narrates a Hadeeth from a contemporary whom he has not met i.e. there is Mu'aasarat but no Liqaa; or 2] he may have met him but he did not hear anything from him i.e. there is Mu'aasarat and Liqaa but no Simaa';

or 3] he did hear Hadeeth from him but not the Hadeeth which he is narrating at present. He may have heard the Hadeeth from another of the Shaikhs students who may be Dha'eef and in all three instances he narrates in a way that creates an impression of his having heard the Hadeeth directly.

Baqiyyah ibn Waleed and Waleed ibn Muslim are guilty of this type of Tadlees. All these three types of Tadlees are Madhmoom (abhorrent) and are not permissible.

Tadleesush Shuyookh: This is when a Raawi uses an uncommon (Ghair Ma'roof) name, Kunniyyah (title), Nisbat (link) or Sifat (quality) for his Shaikh who is Dha'eef so that people may not become aware of it. This type of Tadlees is Madhmoom but not impermissible.

Tadleesut Taswiyah: Is when a Muhaddith does not omit his Shaikh but omits a weak Raawi further up in the Sanad so as to hide its defect and he uses a word of Simaa' (having heard directly). This is the worst type of Tadlees and it is Haraam!

Note: If a Raawi omits the name of a Thiqah Shaikh, then although this is also called Tadlees, it will not be Madhmoom or Haraam as in the above cases. Sufyaan ibn Uyainah and Bukhaari have done this at times.

Why is Tadlees done?

There are two reasons. The **first** is when there is a Faasid Ghardh (evil objective) behind it i.e. he wants to raise the rank of the Hadeeth by hiding a flaw in its Sanad. This, as was mentioned is Haraam. The **second** is when it is done for the sake of brevity (Ikhtisaar). There is scope for permissibility of this. Several of the

great Muhadditheen have done it on occasion. [Generally the word Tadlees is used in the first instance.]

The Hukm of Tadlees:

All the riwaayats of a habitual Mudallis (who is guilty of the first kind of Tadlees) are not acceptable. If a Thiqah Raawi does Tadlees, then his other Riwaayaat will be accepted.

The difference between Ta'leeq and Tadlees:

1. In Ta'leeq the Saqt is Waadih (open) while in Tadlees it is Khafi (hidden).
2. Ta'leeq is done for the sake of brevity only whereas Tadlees is done for an ulterior motive.

Another type of Mursal: sometimes Mursal is used for Mutlaq Inqitaa' (any break in the Sanad) whether in the form of Mu'allaq, Mu'dhal or Munqati'. In the Sihaah Sittah Mursal is very often used in this way.

Aqsaam (types) of Mursal (in this regard)

1. Mursale Zaahir
2. Mursale Khafi

Mursale Zaahir: is the Riwaayah where the Inqitaa' (break) is Waadih i.e. The Raawi narrates from a Shaikh who is not a contemporary.

Mursale Khafi: is when the Inqitaa' s not Waadih in that the Raawi omits his Shaikh yet the Shaikhs Shaikh is also his contemporary but he has not met him.

Mursale Khafi is also found at times with Alfaaz (words) of Simaa'

As in Mudallas. Mursale Khafi Riwaayaat are also found with deceptive words of Simaa' and Liqaa'. E.g. An Fulaan or Qaala Fulaan.

Difference between Mudallas and Mursale Khafi:

In Mudallas, the Hadeeth is attributed to a Shaikh with whom Liqaa took place but not Simaa' i.e. he was met but no Hadeeth was heard from him.

In Mursale Khafi, the Hadeeth is attributed to a Shaikh with whom only Mu'aasarat is found and not Liqaa.

As such, if any of the Mukhadhrameen [3] say: "Qaala Rasoolullaah Sallallaahu Alaihi wa Sallam…" then the Riwaayah will be called Mursale Khafi and not Mudallas.

ثُمَّ الطَّعْنُ: إمَّا أن يكونَ لِكَذِبِ الراوي، أو تُهْمَتِهِ بذلك، أو فُحْشِ غَلَطِهِ، أو غَفْلَتِهِ، أو فِسْقِهِ، أو وَهْمِهِ، أو مُخَالَفَتِهِ، أو جَهَالَتِهِ، أو بِدْعَتِهِ، أو سُوءِ حِفْظِهِ.

Translation:

And then Ta'n (criticism) is either due to Kidhbur Raawi (a lie) or Tuhmat (accusation) of it.

[3] Mukhadhrameen are those people who lived in the time of Rasulullaah ρ but did not meet him e.g. Abu Uthmaan Nahdi; Qays ibn Haazim

Or else Fuh-shul Ghalat (severe mistakes) or Ghaflat (carelessness) or Fisq (transgression) or Wahm (confusion) or Mukhaalafat (contradiction) or Jahaalah (ignorance of his Haal) or Bid'ah (innovation) or Soo'ul Hifz (weak memory)

Sharah:

The Bayaan (discussion) of Ta'n:

The second cause of Radd (rejecting a Hadeeth) is Ta'n. Ta'n in Arabic means to stab or injure or find a fault. Technically it will mean an objection due to a fault.

Asbaabe Ta'n (Causes of Ta'n): There are ten; five relating to Adaalah (righteousness) and five relating to Dhabt (memory).

Those relating to Adaalah are:

1. Kidhb
2. Tuhmat of Kidhb
3. Fisq
4. Jahaalah
5. Bid'ah

and those pertaining to Dhabt are:

1. Fuh-shul Ghalat
2. Kathratul Ghaflat
3. Wahm
4. Mukhaalafate Thiqaat
5. Soo'ul Hifz

The Tarteeb/order of these ten things

The author has mentioned these ten things in order of Qabaahat (severity) - from the heaviest to the lightest.

1.) Kidhb fil Hadeeth: is when a person intentionally attributes a false statement to Rasoolullaah ρ. This is a great sin with evil and is unacceptable under any circumstance, irrespective of the objective. The Mutawaatir Hadeeth in warning against this has already been mentioned.

The Riwaayat of a person guilty of such an act is called Maudhoo' (fabricated)

2.) Tuhmatul Kidhb: i.e. an accusation of Kidhb. Such a Raawi is not proven to have intentionally fabricated a Hadeeth but there are certain Qaraa'in (signs and indications) which leave us in doubt about him.
This Tuhmat (accusation) comes about in two ways:

1. A person narrates things which are contrary to Qawaa'ide Ma'loomah i.e. accepted fundamentals of Sharee'at, and
2. Apart from his narrating Hadeeth, he habitually lies in his day-to-day affairs.

The Riwaayah of such a person is called **Matrook.**

3.) Fuh-shul Ghalat: is when a Raawi makes many mistakes in Riwaayah. This Ta'n occurs when a person's Aghlaat (mistakes) are more than his correct narrations.

4.) Kathratul Ghaflat: i.e. extreme carelessness in Riwaayah. This Ta'n falls when a person is found to be lacking in Itqaan (caution).

5.) Fisq: i.e. open transgression. This Ta'n is levelled to a person who is guilty of a major sin like Zinaa or the use of vulgar language etc. a person who is habitual on minor sins will also be Mat'oon (guilty) in this way.

The Riwaayah of these three is called **Munkar.**

6.) Wahm: To unintentionally err in the Matan or Sanad of a Hadeeth e.g. To mention a Munqati' Hadeeth as Muttasil or to confuse the texts of Ahaadeeth etc.

The Riwaayah of this person is called **Mu'allal.**

7.) Mukhaalafat of Thiqaat: To contradict the Riwaayaat of Thiqah Raawis.

8.) Jahaalat: When the Haal (condition) of a Raawi is not clear.

9.) Bid'at: when a person is guilty of innovation of such a thing in Deen which is not established from Qur'aan or Sunnah.

10.) Soo'ul Hifz: weakness of memory. This Ta'n is applicable on a person who errs in Riwaayah due to this and these Riwaayaat are equal to or more than his Saheeh Riwaayaat.

فَالأَوَّلُ: المَوضُوعُ، وَالثَّانِي: المَترُوكُ، وَالثَّالِثُ: المُنكَرُ عَلَى رَأيٍ، وَكَذَا الرَّابِعُ وَالخَامِسُ.

Translation:

So the first is Maudhoo'; the second is Matrook; the third according to one group is Munkar and the fourth and fifth likewise.

Sharah:

A Maudhoo' (fabricated) Hadeeth: is a Hadeeth narrated by one who is guilty of Kidhb (lying) fil Hadeeth.

A Matrook (lit. discarded) Hadeeth: is a hadeeth which cannot be taken into account because it is narrated by one who is Muttaham (accused) of Kidhb (lie).

A Munkar Hadeeth: is a Hadeeth which is 'strange' or 'unknown'. It is relayed by a person who is Mat'oon (guilty of) Fah-shul Ghalat, Kathratul Ghaflat or Fisq. This type of Riwaayah is called Munkar whether it is contrary to one narrated by a Thiqah Raawi or not.

Note: This is one Ta'reef (defenition) of Munkar. Another type of Munkar has passed on page 10 i.e. A Hadeeth narrated by a Dha'eef Raawi which is in conflict to the Riwaayah of a Thiqah Raawi.

The difference between these two definitions of Munkar:

The Nisbat (relation) between these two is of 'Umoom Khusoos min Wajhin'. If a Raawi is Mat'oon with nos. 3, 4 and 5 and he narrates contrary to a Thiqah Raawi, then both types of Munkar will apply to his Riwaayah. If a Raawi is Mat'oon with 3, 4 and 5 but his Riwaayah is not contrary to that of a Thiqah, then the second one will apply only.

If a Raawi is not Mat'oon with 3, 4 and 5 but is classed as Dha'eef for some other reason and he narrates contrary to a Thiqah Raawi, then it will be Munkar according to the first definition only.

[The first is 'Maaddatul Ijtimaa' and the second and third are 'Maaddatul Iftiraaq'] [4]

ثُمَّ الوَهمُ إنِ اطُّلِعَ عَلَيهِ بِالقَرائِنِ، وَجَمعِ الطُّرُقِ فَالمُعَلَّلُ،

Translation:

And then Wahm, if it comes to fore through Qaraa'in (signs) and several Sanads, then it will be called **Mu'allal.**

Sharah:

Hadeethe Mu'allal: i.e. A Hadeeth with some Illat (clause) which causes a defect in it. A Mu'allal Riwaayah is one which has been changed [Tabaddul/ Taghayyur] through Wahm (misunderstanding) and this change or Wahm comes to light through some sign or indication to it or after gathering the various chains of the Hadeeth.

Note: A Mu'allal Hadeeth is also called Ma'lool at times, but Allaamah Ibn Salaah and Imaam Nawawi do not consider it correct.
Defining Wahm: Only a Muhaddith of the highest order, with a perfect memory and broad overview of the Sanads and Matans of Ahaadeeth can pinpoint a Wahm and single out Ma'lool Ahaadeeth.

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[4] These are terms used in Mantriq (logic)

ثُمَّ الْمُخَالَفَةُ: إن كانت بِتَغَيُّرِ السِّيَاقِ، فَمُدْرَجُ الإِسْنَادِ،
أَوْ بِدَمْجِ مَوْقُوفٍ بِمَرْفُوعٍ، فَمُدْرَجُ الْمَتْنِ، أَوْ بِتَقْدِيمٍ و
تاخيرٍ، فَالْمَقْلُوبُ، أَوْ بِزِيَادَةِ رَاوٍ، فالمزيد فِي مُتَّصِلِ
الْأَسَانِيدِ، أَوْ بِإِبْدَالِهِ، وَلَا مُرَجِّحَ فَالْمُضْطَرِبُ؛
وَقَدْ يَقَعُ الإِبْدَالُ عَمْدًا امْتِحَانًا ——— أَوْ بِتَغْيِيرِ حُرُوفٍ،
مع بَقَاءِ السِّيَاقِ، فَالْمُصَحَّفُ وَالْمُحَرَّفُ،

Translation:

And then Mukhaalafah, if it is due to a change in the Siyaaqus Sanad, then it will be called Mudrajul Isnaad; and if it is due to a Mauqoof Hadeeth being combined into a Marfoo' Hadeeth, it will be called Mudrajul Matan; and if due to Taqdeem and Ta'kheer, it will be called Maqloob; and if due to an addition of a Raawi in the Sanad, it will be called Mazeed fee Muttasilul Asaaneed; and if due to changing a Raawi and there is no way of giving Tarjeeh, it will be called Mudhtarab – and the changing of a Raawi is sometimes intentional by way of Imtihaan- and if the Mukhaalafat is due to a change in Huroof while the Siyaaqus Sanad is in order, it will be called Musah-haf or Muharraf.

Sharah:

Aqsaam (types) of Mukhaalafat (conflict)

Mukhaalafatuth Thiqaat is when a weaker Raawi narrates anything in conflict to that narrated by a Thiqah Raawi. This Mukhaalafah can be in any of six ways:

1. Mudrajul Isnaad
2. Mudrajul Matan

3. Maqloob
4. Mazeed fee Muttasilul Asaaneed
5. Mudh-tarab
6. Musah-haf or Muharraf

1.) Mudrajul Isnaad: is that Hadeeth whose Sanad has been changed due to which there is Mukhaalafah in the Sanad of the Hadeeth. This is of four types:

a. The first type: Where one Hadeeth is heard from several Asaatidhah (teachers) with several Sanads, but when narrating, he does not narrate each ones Sanad separately but gathers all the Sanads into one and then narrates.
b. The second type: Where a Shaikh narrates a Hadeeth with one Sanad and then narrates a portion of the Hadeeth with another Sanad. The student narrates all of it on the first Sanad OR the student may have heard a Hadeeth from a Shaikh and a part of it from one of the Shaikhs students, but he narrates all of it on the Shaikhs Sanad.
c. The third type: A Raawi has two Ahaadeeth with two Sanads but he narrated both on one Sanad OR he narrated the first Hadeeth with its Sanad and then narrated part of the second without mentioning its Sanad so that it seems as if it is on the first Sanad as well.
d. The fourth type: The Shaikh mentioned the Sanad of a Hadeeth. Then before narrating its text, he said a few things. The student mistook this as the Matan of the Sanad and narrated it as such.

2.) Mudrajul Matan: is when some other wording is incorporated into the Matan of a Hadeeth in a way that the actual Matan and the addition cannot be made apart.

N.B. if the addition is the Kalaam (speech) of a Sahaabi, then too it would be termed as Idraaj/Mudraj.
Note: Intentional Idraaj is Haraam and tantamount to falsely attributing something to Rasoolullaah ρ.

3.) Maqloob: is that Hadeeth wherein Taqdeem (forward) or Ta'kheer (delayed) has taken place in the Sanad or Matan i.e. some of the names of the Ruwaat or some of the wording in the text has been forwarded or delayed e.g. In the Sanad, instead of Murrah ibn Ka'b a person says Ka'b ibn Murrah; or in the Matan he says:

i.e. "so that the right hand does not know what the left has spent" instead of "so that the left hand does not know what the right has spent"

4.) Mazeed fee Muttasilul Asaaneed: is when a Raawi mistakenly adds a Waastah (an extra narrator) in the chain of a Muttasil Sanad.
e.g. The Sanad of a Hadeeth is: "Zaid narrated from Amr who narrated from Khaalid…"

Another person narrates it as: "Zaid narrated from Bakr who narrated from Amr and he from Khaalid.

5.) Mudh-tarab: is a Hadeeth in whose Sanad or Matan there is a change (Tabaddul or Taghayyur) due to which there is an Ikhtilaaf (difference) with a Thiqah Raawi and there is no way of giving Tarjeeh (preference) to one over the other.

Note: If Tarjeeh is possible, then the Raajih Hadeeth will be **Maqbool** and the Marjooh Hadeeth will be **Mardood.** This will not be called Mudhtarab.

An example of Idhtiraab in Sanad:

There is a Hadeeth: "When any of you performs Salaah, he should place something in front of him, and if he finds nothing, then he should plant an 'Asaa (staff), and if he cannot, then he should draw a line so then nothing which passes in front of him will harm him."

The Sanads of this Hadeeth are as follows:

a) Ismaa'eel ibn 'Ulayyah from Abi 'Amr ibn Muhammad ibn 'Amr ibn Huraith from his grandfather Huraith ibn Saleem from Abu Hurairah [ibn Maajah]
b) Ismaa'eel ibn Umayyah narrates from Abu 'Amr ibn Muhammad ibn Huraith who heard his grandfather Huraith saying from Abu Hurairah [Abu Dawood]
c) Ismaa'eel ibn 'Ulayyah from Abu Muhammad ibn 'Amr ibn Huraith from his grandfather Huraith- a man from the clan Banu 'Adhrah from Abu Hurairah [Abu Dawood]
d) Ismaa'eel from Abi 'Amr ibn Huraith from his father from Abu Hurairah
e) Ismaa'eel from Abi 'Amr ibn Muhammad ibn Huraith from his father…
f) Ismaa'eel from Huraith ibn Ammaar…

Each Sanad here is different. This is a classic example of Idhtiraab!!

An example of Idhtiraab in Matan:

a) The Hadeeth of Faatimah bint Qays in Tirmidhi (pg. 83) – narrated by Shareek from Abi Hamzah from Sha'bi from Faatimah who says: "There are dues on wealth apart from Zakaat"

The same Hadeeth in Ibn Maajah with the same Sanad goes: "There is no due on wealth apart from Zakaat"

b) Similarly in the Hadeeth of "Qullatain" there is Idhtiraab. Some narrations mention only "Qullatain" (two measures) while others have "Qullatain aw Thalaath" (two or three) while others mention "Arba'eena Qullatan" (forty measures!). Other narrations mention "Gharban" instead of "Qullatan" while some mention "Dalwan"[5] in its place!!!

[For details check Ma'aarifus Sunan pg. 233 and Nasbur Raayah pg. 104-112]

c) The Hadeeth of Ibn 'Umar Radhiallaahu Anhum regarding Raf'ul Yadain (raising the hands in Salaah) is also Mudhtarab as it is narrated in six ways.

[Check Ma'aarifus Sunan vol. 2 pg. 473]

In the case of Idhtiraab, how to give preference (Wujoohe (cause for) Tarjeeh (preference))

The Riwaayah of the Ahfaz (more careful) Raawi and the Riwaayah of the student who spent the most time in the company of the Shaikh will be accepted.

Taghayyur or Tabaddul for the sake of Imtihaan (test)

To temporarily change the Sanad or Matan of a Hadeeth for the sake of Imtihaan (testing) is permissible on condition that they are corrected immediately after serving their purpose. The 'Ulamaa of Baghdad had changed 100 Ahaadeeth like this to test Imaam Bukhaari's memory.

[5] These are three types of measures. Their exact amounts differ according to various Fuqaha (jurists).

6.) Musah-haf and Muharraf: is when the Sanad and Matan of a Hadeeth are in order but one or a few Huroof (letters) are changed due to incorrectly reading the Nuqtahs (dots) or I'raab (vowels). If the mistake is in the Nuqtah it will be called Tasheef or Musah-haf e.g. to narrate Sittan as Shay'an.

Type these two words in Arabic pg 36

And if it is in the word (harf) due to change in I'raab then it will be called Muharraf e.g narrating 'Aasim al Ahwal as Waasil al Ahdab.

Type these also in Arabic pg 37

ولا يجوز تعمّد تغيير المتن بالنقص والمرادف الا لعالم بما يحيل المعاني. فإن خفي المعنى احتيج الى شرح الغريب، و بيان المشكل منها

Translation:

And it is not permissible to change the Matan of any Hadeeth by Naqs (subtraction) or Muraadif (equivalents) except for a person who is fully aware of the changes in meaning. Then if the meaning of any word is unclear, there will be a need for Sharhul Ghareeb or Bayaanul Mushkil (an explanation of the strange/difficult word).

Sharah:

Changes to the Matan of a Hadeeth:

It is not permissible to alter the wording of a Hadeeth, whether it be Ikhtisaar of a Taweel Hadeeth (to shorten a long Hadeeth) or to use a Muraadif word (synonym). However, for a Muhaddith who is a master in Ma'aani Lughawiyyah (lexicology) and the use of words and the laws of Nahw and Sarf (grammar and syntax) it may be permissible at times on condition that his change in wording does not affect the meaning of the Hadeeth in any way [This is known as Riwaayat bil Ma'na]. The best course in any case is not to change anything and to narrate the Hadeeth as is word for word [This is known as Riwaayat bil Lafz]. It should be born in mind that the words and wording used by Rasoolullaah ρ were inspired by Allaah and thus carry a special meaning and deeper implication, which cannot be encompassed in anyone else's word.

Bukhaari has narrated the Hadeeth of Baraa ibn 'Aazib, that Rasoolullaah ρ taught him a Du'a before going to bed:

Scan Ibaarat pg 38
>

Baraa repeated the words to Rasoolullaah ρ for confirmation and in place of "Nabiyyika" said "Rasoolika", Rasoolullaah ρ said: "Say Nabiyyika" i.e. do not substitute it with Rasoolika (even though both words have the same meaning and every Rasool is definitely a Nabi).

Sharhul Ghareeb: At times an uncommon or seldom used word may appear in a Hadeeth. This is known as a Ghareeb Lafz. In such instances, it will be necessary to explain this word. This is known as Sharhul Ghareeb (explanation of a Ghareeb word). The Ulamaa have written Kitaabs deliberating only with this. Three Kitaabs in this line are most often used:

1. "Al Faa'iq fee Ghareebil Hadeeth" written by Jaarullaah Zamakhshari (538a.h.)
2. "An Nihaayah fee Ghareebil Hadeeth wal Athar" of Ibn Atheer Jazri (606a.h.) who also compiled "Jaami'ul Usool fee Ahaadeethir Rasool" in which he gathered the Sihaah Sittah.
3. "Majma' Bihaaril Anwaar fee Gharaaibit Tanzeel wa Lataaifil Akhbaar" written by Malikul Muhadditheen Allaamah Muhammad ibn Taahir Pattni Gujraati (986a.h.) who was the outstanding student of Shaikh Ali Al Muttaqi (975a.h.)

Bayaanul Mushkil: Some Ahaadeeth have deep meanings which cannot be understood simply which may give rise to objections e.g. Rasoolullaah ρ said: "Three things have been made beloved to me viz. women, perfume and the coolness of my eyes which is in Salaat" These narrations are known as Mushkil and the explanation thereof is known as Bayaan.

Kitaabs like Imaam Tahaawi's "Bayaan Mushkilul Aathaar" and Khattaabi's "Ma'aalimus Sunan" deal solely with this topic.

ثم الجهالة، وسببها: أن الراوي قد تكثر نعوته، فيذكر
بغير ما اشتهر به، لغرض وصنفوا فيه "الموضح"، وقد
يكون مقلاً، فلا يكثر الأخذ عنه، وصنفوا فيه "الوحدان"
أو لا يسمى اختصاراً وفيه المبهمات ولا يقبل المبهم، ولو
أبهم بلفظ التعديل، على الأصح؛ فإن سمي، وانفرد واحد
عنه، فمجهول العين؛ أو اثنان، فصاعداً، ولم يوثق،
فمجهول الحال؛ وهو المستور،

Translation:

Then Jahaalah, its Sabab (cause) could be any of the following: a Raawi may have several qualities and may be described by one of his less known ones for some reason. Muhadditheen have written the **'Muwadhihaat'** which deal with this. Or a Raawi may have narrated only a few Ahaadeeth, and as such, only a little benefit may have accrued from him. They have written the **'Wuhdaan'** which deal with this. Or at times, for brevity, the Raawis name may be omitted. So they wrote the **'Mubhamaat'**. The Mubham Raawi is not acceptable even though a word of Ta'deel is used for him according to the most Saheeh Qowl (opinion). Then if his name is taken but only one person narrates from himthen he will be called Majhoolul'Ain and if two or more narrate from him without affirming (Tautheeq) then he will be known as **Majhoolul Haal** and this is the same as **Mastoor.**

Sharah:

Jahaalat: the eighth sabab of Ta'n was Jahaalah i.e. when a Raawi is unknown. This is in three ways:

1. 'Admut Tasmiyah
2. Ghair Ma'roofut Tasmiyah
3. Qaleelur Riwaayah

1.) 'Admut Tasmiyah': sometimes in a Sanad instead of the name of a person, another word is used e.g. Shaikh, Rajul (a man), Thiqah (a reliable person), Saahibun Lanaa (one of our people). These words are Mubham (unspecified) and the Raawi in question is also known as a Mubham Raawi. The Muhadditheen have written Kitaabs called 'Mubhamaat' on these Raawis and who they are.

The Hukm of this type of Riwaayah:

The Riwaayah of an unknown person is not acceptable because if his name is not known then his Haal (condition) cannot be defined (as to whether he is reliable or not).

Ta'deel of a Mubham Raawi and its Hukm:

The Saheeh (correct) verdict is that a Mubham (unknown) Raawi cannot be declared as Aadil (reliable) e.g. If a person says "Akhbaranee Thiqatun" (a reliable person informed me), even then the Riwaayah is not acceptable since the testimony of this person is also unclear. The exception is if a reputed Muhaddith of the highest order (e.g. Maalik or Ahmad) does this then it will be accepted since these people are preceded by their reputation.

2.) Ghair Ma'roofut Tasmiyah: sometimes in a Sanad, an uncommon name is used for a Raawi. This creates an Ibhaam e.g. if Sayyidinaa Abu Bakr Radhiallaahu Anhu's name i.e. Abdullaah ibn Uthmaan is taken, then very few people would recognize him! Similarly, Abu Hurairah's name i.e. Abdurrahmaan ibn Sakhar is hardly known by people! The Muhadditheen have written Kitaabs calld "Muwadhihaat" in which they discuss the famous Raawis and their uncommon names.

Hukm of the above Riwaayah:

After clarification if the Raawi turns out to be Thiqah then well and good and if not then obviously not. If the Raawis condition cannot be defined and the Ibhaam is in place, then the Riwaayah will not be accepted.

3.) Qaleelul Hadeeth: Some Raawis narrate very few Ahaadeeth and have only a few students. As a result, these people are to an exent 'Majhool'. Their names are not well known in the circles of the Muhadditheen. The Muhadditheen have written "Wuhdaan" – Kitaabs dealing with these people and who they are. These Raawis are of two types:

Majhoolul 'Ain: is that Muqil[6] Raawi from whom only ONE person has narrated a Hadeeth by taking his name.

Majhoolul Haal: is that Raawi from whom more than one person has narrated but no Imaam has made his Tautheeq (declared him as reliable/Thiqah).

Mastoor: A Majhoolul Haal Raawi is known as Mastoor. Generally any Majhoolul Haal is called Mastoor and any Majhoolul 'Ain is called Majhool.

The Hukm of a Majhoolul Ains Hadeeth:

It is not Maqbool (acceptable) unless one of the Imaams of Jarah and Ta'deel (Imaams regarding the classifications of narrators) have made Tautheeq of the person i.e. they declare him reliable. If the person narrating from him is Thiqah and one who only narrates from Thiqah people, then too the Riwaayah will be Maqbool.

The Hukm of a Mastoors Hadeeth:

According to Imaam Abu Haneefah, Hammaad ibn Abi Sulaimaan and Ibn Hibbaan, his Riwaayah is Maqbool and Mu'tabar (it is taken

[6] Muqil: A person who has narrated Qaleel (a little)

into account). According to them we cannot reject a Riwaayah on assumption until there is solid evidence against the Raawi. According to the Jumhoor (general body) of the Muhadditheen, his Riwaayah is not Maqbool. Their rule is that a Riwaayah is only acceptable after the Ruwaat have been established as reliable.

ثُمَّ البِدْعَةُ: إمّا بمُكَفِّرٍ، أو بمُفَسِّقٍ، فالأوّلُ: لا يَقْبَلُ صاحِبَها
الجمهورُ، والثاني: يُقْبَلُ من لم يَكُنْ داعِيَةً إلى بِدْعَتِه، في الأصَحِّ،
إلّا إن روى ما يُقَوّي بِدْعَتَهُ، فيُرَدُّ على المُخْتارِ، وبه صَرَّحَ
الجُوزَجانيُّ، شيخُ النَّسائيِّ

Translation:

And then Bid'ah; will either be of Kufr in nature or Fisq in nature. The first type is unanimously not accepted, and the second may be accepted on condition that he does not propagate his Bid'at (according to the Most Saheeh Qowl). If his Riwaayah lends strength to his Bid'at it will not be accepted. This is the Mukhtaar (chosen) Madh-hab as Jowzjaani, the Shaikh of Nasa'i has elaborated.

Sharah:

Bid'ah

The ninth Sabab of Ta'n is Bid'ah. The meaning of Bid'ah here is to hold incorrect beliefs (Aqeedah) and to follow any of the Firaqe Baatilah (misled factions)

***Aqsaam (types) of Bid'ah*:**

1. That which causes Kufr and takes a person out of Islaam [Mustalzim of Kufr] e.g. To believe that Ali Radhiallaahu 'Anhu evolved into the Being of Allaah or to negate the Khatme Nabuwwat.
2. That which takes a person into Fisq (transgression) e.g. to hold the belief of any Bid'ati group.

Hukm of this person's Riwaayah:

The Riwaayah of the first type of person is not accepted.
The Riwaayah of the second is acceptable on condition that this person is not an active inviter towards his beliefs and his Riwaayah is in support thereof.
The Ustaad of Imaam Nasa'i – Imaam Abu Ishaaq Ibraaheem ibn Ya'qoob Jowzjaani has written about this in detail in his Kitaab "Ma'rifatur Rijaal"

The Hadeeth of a Bid'ati is acceptable on the following conditions:

1. The person must not reject any matter which is proven by Tawaatur in Sharee'at e.g. Salaat, Zakaat etc.
2. Apart from his Bid'at, he must fulfill all the other requirements of Adaalah.
3. He must not be guilty of Tahreef (adultering/twisting) Qur'aan or Hadeeth in aid of his beliefs.

4. He must not consider lying as permissible (as some Shee'ah do)
5. His narration must have nothing to do with his beliefs (Aqaa'id/Nazriyyah)

ثُمَّ سُوءُ الْحِفْظِ: إِنْ كَانَ لَازِمًا، فَالشَّاذُّ عَلَى رَأْيٍ أَوْ طَارِئًا فَالْمُخْتَلَطُ

Translation:

Then weakness of memory – if it is Laazim (permanent) then the Hadeeth will be Shaadh according to one view, and if it is Taari (temporary) then it will be Mukhtalat.

Sharah:

Soo'ul Hifz

This is the tenth Sabab of Ta'n. It is of two types:

1. Laazim
2. Taari

1.) Laazim: is a permanent condition. This person's Hadeeth is called Shaadh according to some.

2.) Taari: is a temporary one that is caused due to old age or some other reason. If a person used to narrate from his notes and those

notes got lost or destroyed due to which he is unable to narrate as before, then it will fall under this category. This person's Hadeeth will be called **Mukhtalat.**

A Shaadh Hadeeth: One definition of Shaadh is this, another has passed earlier

A Mukhtalat Hadeeth: is the Hadeeth of one who is afflicted with Soo'ul Hifz Taari. This person is called Mukhtalit.

Hukm of a Mukhtalits Hadeeth: His narrations before Ikhtilaat (weakening of memory) are accepted and those after are not. If we are unable to tell when he narrated a certain Hadeeth then the Hukm will remain Mauqoof (suspended) until we are able to define it.

وَمَتَىٰ تُوبِعَ السَّيِّئُ الْحِفْظِ بِمُعْتَبَرٍ، وَكَذَا الْمَسْتُورُ، وَالْمُرْسَلُ، وَالْمُدَلَّسُ، صَارَ حَدِيثُهُمْ حَسَنًا، لَا لِذَاتِهِ، بَلْ بِالْمَجْمُوعِ،

Translation:

And if a Mu'tabar (reliable) Raawi has to make Mutaaba'at of (narrate similarly to) a person of weak memory or a Mastoorul Haal or a Mursal or Mudallas Hadeeth, then these Ahaadeeth will become Hasan – not Li-Dhaatihi (on its own account) but on account of Majmoo' (the collective strength of these Riwaayaat)

Sharah:

A Hasan Li Ghairihi Hadeeth: is a Hadeeth which is not Hasan Li Dhaatihi (Hasan in itself) because of some deficiency in its

Raawi or Sanad but because of an external source this deficiency is covered up due to which it becomes Hasan. (the Hadeeth and its external source lend assistance to each other)

The 'laam' in Li Ghairihi is 'laam Ajaliyyah' i.e. 'Laam li ajli Ghairihi' - thus it would translate as 'Hasan on account of another'.

Mutaaba'at: means Muwaafaqat (to be similar). Mutaabi: the one who is similar to another. Mutaaba': the one which the Mutaabi' is similar to.

Four forms of Hasan li Ghairihi:

1. If the Raawi is of weak memory and a Mutaabi' is found, then this first Hadeth will become Hasan. This is on condition that the Mutaabi' is of equal standing or of a higher rank than the first Raawi. If the Mutaabi' is weaker than him then it will not be taken into account.
2. If a Raawi is Mastoor and a Mu'tabar Mutaabi' is found.
3. If the Sanad of a Hadeeth is Mursal and a Mutaabi' is found.
4. If there is Tadlees in the Sanad of a Hadeeth and a Mutaabi'is found.

The position of Hasan li Ghairihi:

It is a little lower than Hasan Li Dhaatihi in standing and is the last type of Maqbool. Lower than this is Dha'eef.

Hukm of a Dha'eef Hadeeth:

A Dha'eef Hadeeth is acceptable in the case of Fadhaa'il of A'maale Thaabitah (virtues of established practices in Islaam), in Ahaadeeth relating to Naseehat (advice) and in the Manaaqib of Rijaal (virtues of Sahaabah) and to make Amal (practice) accordingly is permissible on condition that the Hadeeth is not extremely weak (Dhu'fe Shadeed) and it must be based on some Asal (principle) i.e. it should not be contrary to an Usool (principle) of Deen.

ثُمَّ الْإِسْنَادُ: إِمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَصْرِيحًا أَوْ حُكْمًا، مِنْ قَوْلِهِ، أَوْ فِعْلِهِ، أَوْ تَقْرِيرِهِ؛ أَوْ إِلَى الصَّحَابِيِّ كَذَلِكَ؛ وهو: مَنْ لَقِيَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُؤْمِنًا بِهِ، وَمَاتَ عَلَى الْإِسْلَامِ، وَلَوْ تَخَلَّلَتْ رِدَّةٌ، فِي الْأَصَحِّ؛ أَوْ إِلَى التَّابِعِيِّ؛ وَهُوَ: مَنْ لَقِيَ الصَّحَابِيَّ كَذَلِكَ؛ فَالْأَوَّلُ: الْمَرْفُوعُ، وَالثَّانِي: الْمَوْقُوفُ، وَالثَّالِثُ: الْمَقْطُوعُ؛ وَمَنْ دُونَ التَّابِعِيِّ فِيهِ مِثْلُهُ؛ وَيُقَالُ لِلْأَخِيرَيْنِ: الْأَثَرُ.

Translation:

And then Isnaad will either end at Rasoolullaah ρ Saraahatan (clearly) or Hukman (virtually), and the narration will be a Qowl, Fi'l or Taqreer (Saying, action or Approval) of Rasoolullaah ρ. Or it will end at a Sahaabi and a Sahaabi is one who met Rasolullaah ρ in the condition of Imaan and died on Imaan even though Irtidaad (apostasy) may have been found inbetween and this is the most Saheeh Qowl. Or the Sanad may end on a Taabi'ee and a Taabi'ee is one who met a Sahaabi in the above way. The first is **Marfoo'**, the second is **Mauqoof,** and the third is **Maqtoo'** and those below Taabi'een are similar to them and the last two are also called **Athar.**

Sharah:

Sanad/Isnaad: The chain reaching to the Matan of a Hadeeth is called Sanad or Tareeq (AtTareequl Moosilatu ilal Matan)

Matan: The text of the Hadeeth at the end of the Sanad (Ghaayatu maa Yantahee Ilaihil Isnaad minal Kalaam)

Aqsaam (types) of Ahaadeeth with regards to Ghaayatul Isnaad (the end of the Sanad)

Note: Here begins another classification of Ahaadeeth, the first was in regard to Ta'daadul Asaaneed see page 2/3

With regard to Muntahaa'us Sanad (the end of the Sanad), Ahaadeeth are of three types:

1. Marfoo'
2. Mauqoof
3. Maqtoo'

1.) A Marfoo' Hadeeth:

Is a Hadeeth whose Sanad ends on the Rasool of Allaah ρ i.e. a Hadeeth in which the Qowl (saying), Amal (action) or Taqreer (approval) of Rasoolullaah ρ is relayed (conveyed). This Naql (relay) can be Saraahatan or Hukman. [7]

Taqreerun Nabi

[7] These terms will be explained below

Taqreer means to maintain a thing. Here it would mean that a certain person said or did something in front of Rasoolullaah ρ and He did not stop him from this or that Rasoolullaah ρ was informed of a persons action and He did not voice an objection or dislike. (It is as if He gave consent for the act). This is known as Taqreerur Rasool or Taqreerun Nabi.

2.) A Mauqoof Hadeeth:

Is a Hadeeth whose Sanad ends on a Sahaabi. i.e. where the Qowl, F'il or Taqreer of a Sahaabi is relayed whether Saraahatan or Hukman.

3.) A Maqtoo' Hadeeth:

Is a Hadeeth whose Sanad ends on a Taabi'ee or on an Imaam after a Taabi'ee – i.e. a Qowl, Fi'l or Taqreer of a Taabi'ee or another is relayed.

An Athar

A Mauqoof or Maqtoo' Hadeeth is also called an Athar at times, while some people use the word Athar for any type of Hadeeth.

Aqsaam (types) of Marfoo' Hadeeth

The Marfoo' Hadeeth are of two types – **Sareeh** and **Hukmi** which have three types each in turn viz. Qowlee, Fi'lee and Taqreeree giving a total of six types. Each of these will be discussed separately now.

1.) Marfoo' Qowlee Sareeh:

Is a Hadeeth whose Sanad reaches Rasoolullaah ρ in which a word of Rasoolullaah ρ is clearly related e.g. The Raawi says:

"Qaala Rassoolullaah Sallallaahu Alaihi wa Sallam…" (The Rasool of Allaah said…) or
"Sami'tu Rasoolallaahi Sallallaahu Alaihi wa Sallam Yaqool…" (I heard the Rasool of Allaah saying…)

2.) Marfoo' Fi'lee Sareeh:

Is a Hadeeth whose Sanad reaches Rasoolullaah ρ and in which an action of his is clearly mentioned e.g. A Raawi says: "I saw Rasoolullaah ρ doing this…" or "The Rasool of Allaah used to do this…"

3.) Marfoo' Taqreeree Sareeh:

Is a Hadeeth whose Sanad reaches Rasoolullaah ρ in which a Taqreer of his is clearly mentioned e.g. A Raawi says: "I did this in the presence of Rasoolullaah ρ and he did not stop me…"

4.) Marfoo' Qowlee Hukmi:

Is a Hadeeth whose Sanad reaches a Sahaabi who does not narrate Israa'eeliyyaat[8] and the narration is not in connection with any Ijtihaadi[9] matter and nor is it an explanation of a Ghareeb (rare)

[8] The stories and narrations of the Jews and Christians regarding Ambiyaa and other things.
[9] To extract Masaa'il (laws) in the light of other Masaa'il where there is no clear cut law in the Sharee'at.

word. These Riwaayaat are known as Hukman Marfoo' i.e. they are treated as Marfoo' even though the Sanad does not reach Rasoolullaah ρ because it is clear that the Sahaabi must have heard it from Rasoolullaah ρ since the Ilm of Sahaabah was directly from Him. Many Ahaadeeth regarding the beginning of the creation, stories of Ambiyaa, and the signs of Qiyaamah etc. are narrated by Sahaabah without Tasreeh (clarity) of having heard it from Rasoolullaah ρ but they are counted as Hukman Marfoo'.

5.) Marfoo' Fi'lee Hukmi:

Is a Hadeeth ending on a Sahaabi and it does not concern an Ijtihaadi matter. The Amal of the Sahaabi will be in the Hukm of Marfoo' and it will be said to be according to the directive of Nabi Alaihis Salaatu was Salaam. E.g. Ali radhiallaahu Anhu made two Rukoo's in Salaatul Kusoof (Salaat on the occasion of an eclipse). Imaam Shaafi'ee has given this practice the rank of Marfoo' Hukman.

6.) Marfoo' Taqreeree Hukmi:

Is a Hadeeth reaching a Sahaabi in which a practice of a Sahaabi is relayed and we come to know that this was done before Rasoolullaah ρ even though there is no Tasreeh[10] regarding it. Because it is the Amal of a Sahaabi, it will be said to be in the Hukm of Marfoo' since Sahaabah only did things with the consent of Rasoolullaah ρ **and since the actions of Sahaabah are a Hujjat (proof) in Sharee'at,** had they been incorrect, the Rasool of Allaah would have prevented them from it e.g. the saying of Jaabir and Abu Sa'eed Radhiallaahu Anhum: "Kunnaa Na'zilu wal Qur'aanu

[10] For something to be mentioned clearly/ explicitly

Yanzilu" (We used to do 'Azal' in the time when the Qur'aan was still being revealed")

Who is a Sahaabi?

A Sahaabi is a person who met Rasoolullaah ρ in the condition of Imaan and died with Imaan. If after Imaan, he turned Murtad (apostate) and then accepted Islaam again, he will still be regarded as a Sahaabi according to Imaam Shaafi'ee; while according to Imaam Maalik and Imaam Abu Haneefah, he will not be called a Sahaabi unless he met Rasoolullaah ρ again. This is because when a person accepts Islaam, all his previous sins are obliterated and when a person forsakes Islaam, all his previous good deeds are obliterated. Ibn Hajar was of the Shafi'ee Madh-hab and therefore supported the view of Shaafi'ee calling it Asah (most correct) whereas the second view is supported by stronger Dalaa'il (proofs)

Who is a Taabi'ee?

A Taabi'ee is a person who while bringing Imaan on Rasoolullaah ρ met a Sahaabi and died on Imaan.

Who is a Tab'ut Taabi'ee?

He is a person who met a Taabi'ee while in Imaan and died in that condition.

وَالْمُسْنَدُ: مَرْفُوْعُ صَحَابِيٍّ، بِسَنَدٍ ظَاهِرُهُ الْإِتِّصَالُ۔

Translation:

And Musnad is the Marfoo' Hadeeth of a Sahaabi whose Sanad is apparently Muttasil.

Sharah:

The Meaning of Musnad:

Musnad is a special terminology among the Muhadditheen. Sometimes a Hadeeth is classed as Musnad, the plural of Musnad is Masaaned. Some collections of Ahaadeeth are classed as Masaaned. e.g. the Musnad of Ahmad, the Masaaneed of Abu Haneefah.

The Arabic word is used 'Asnadahu fil Jabal' – He climbed the mountain.

The word Musnad is 'Ism Maf'ool' meaning 'something which has been climbed' and in the terminology of the Muhadditheen it is a saying (riwaayah) whose Sanad has reached the Qaa'il (speaker).

Then the word Musnid is 'Ism Faa'il' meaning 'the one who climbed to the top' and among the Muhadditheen it refers to the Madaar (source/fountainhead) of the Sanad e.g. Shah Waliullaah is known as Musnidul Hind because he is the Madaar of Hadeeth in the sub-continent. The Sanads of all the Muhadditheen source through him.

Note: the word Masnad means something to lean on or a platform to sit on and should not be confused here.

A Musnad Hadeeth:

Is a Hadeeth which a Sahaabi narrates Marfoo'an and the Sanad is Zaahiran Muttasil (apparently complete) - hence a Hadeeth with Inqitaa'e Khafi (a hidden break in Sanad) will also be Musnad.

Faa'idah/Note: Some people consider every Muttasil Hadeeth as Musnad whether Marfoo', Mauqoof or Maqtoo' and some consider every Marfoo' Hadeeth as Musnad whether Mursal, Mu'dhal or Munqati'. The most correct version is the one we have mentioned above.

فَإِنْ قَلَّ عَدَدُهُ: فإمَّا أَنْ يَنْتَهِيَ الى النَّبيّ صَلَّى الله عليه وسلم، اوإلى إمَامٍ ذِى صِفَةٍ عَلِيَّةٍ، كَشُعْبَةَ، فَالأولُ: الْعُلُوُّ الْمُطْلَقُ، والثانى: النِّسْبِيُّ، وفيه الموافقة، وَهِيَ: الْوُصُوْلُ الى شَيْخِ أَحَدِ الْمُصَنِّفِيْنَ، من غيرِطَرِيْقه؛ وَفِيْهِ الْبَدَلُ، وهو: الوصولُ الى شَيْخِ شَيْخِهِ، كذلك؛ وفِيْهِ الْمُسَاوَاةُ، وهى: إسْتِوَاءُ عَدَدِ الإِسْنَادِ من الراوى الى آخره، مع إسْنَادِ أَحَدِ الْمُصَنِّفِيْنَ؛ وَفيْهِ الْمُصَافَحَةُ، وهى: الاستواءُ مع تِلْمِيْذِ ذلك المصنِّف، ويُقَابِلُ الْعُلُوَّ بِأَقْسَامِهِ النُّزُوْلُ

Translation:

Then if there are fewer narrators in a Sanad, and the Riwaayah ends at Rasoolullaah ρ or any other high ranking Imaam e.g. Shu'bah; so the first is called 'Uluwwus Sanad Mutlaq and the second 'Uluww Nisbee and in it (the second) is Muwaafaqah and that is for it to reach the Shaikh of any of the great Musannifeen (compiler of Hadeeth) by another chain and in it is Badal – that is to reach the Shaikh's Shaikh by another Tareeq (chain) and in it is Musaawaat – that is for the number of Ruwat in a Sanad to be the same from the Raawi till the end of it with the Sanad of any of the Musannifeen.

And in it is Musaafahah – that is to be Musaawi with the student of that Shaikh and Nuzool is the opposite of Uluww and it types respectively.

Sharah:

Istilaahaat (terminologies):

'Uluww' literally means lofty or high and in this case it is used to describe the loftiness or grandeur of a Sanad.
'Nuzool' means to descend and here is used to describe a lower Sanad.

Mutlaq means general (with no clauses) i.e. 'in itself' while Nisbee means 'in relation to'

The Taqseem of Ahaadeeth according to Qillah fee Wasaaitis Sanad (the number of links in a chain)

Note: This is the third Taqseem of Ahaadeeth. Two have already passed above. (pg 2/3 and pg 27/28)

If there are fewer links in a chain i.e. fewer Raawis in a Sanad, then it is called 'Uluww (the fewer narrators the higher the Sanad).

This can be of two types:

1. Mutlaq (without any clause)
2. Nisbee (in relation to another)

'Aali – Naazil – Musaawi:

If any Hadeeth is narrated through several Sanads, then the one with the fewest Wasaa'it (links) will be the highest. This is called 'Aali. The one with the most will be called **Naazil.** And if two Sanads have an equal number, they are called **Musaawi.**

'Uluwwe Mutlaq:

Is when the number of Wasaa'it between a Raawi and Rasoolullaah ρ are few.

'Uluwwe Nisbee:

Is when the number of Wasaa'it between a Raawi and an Imaam of Hadeeth are few (even though the number from the Imaam to Rasoolullah ρ may be more)

How do these two things differ and how do they affect us?

If there are a lesser number of narrators between any of the Imaams and Rasoolullaah ρ then the Sanad will be 'Aali and if the narrators are more it will be Naazil.

Similarly, if the number of Ruwaat between us and those Imaams are less, our Sanad will be 'Aali and if more, then it will be Naazil.

Aqsaam (types) of Uluwwe Nisbee

Uluwwe Nisbee is of four types:

1. Muwaafaqat
2. Badal
3. Musaawaat
4. Musaafahah

1.) Muwaafaqat:

Is when a person has a Sanad to the Shaikh of the Musannif of a Kitaab [other than the Sanad of the Musannif] and the number of Ruwaat in the second Sanad is less. This person now has Muwaafaqat with the Musannif.

2.) Badal

Is when a person has a Sanad to the Musannifs Shaikhs Shaikh [other than their Sanad] and the number of Ruwaat in the second Sanad is less. This is called a Badal of the Musannif and his Shaikh.

Examples of Muwaafaqat and Badal

Bukhaari narrates from Qutaibah ibn Sa'eed who narrates from Maalik.

If we find a Sanad to Qutaibah by passing Bukhaari, this will be called **Muwaafaqat.**

If we find a Sanad to Maalik by passing Bukhaari and Qutaibah, it will be called **Badal.**

3.) Musaawaat

If we have a Sanad to Rasoolullaah ρ with an equal number of Ruwaat as a Musannif has on his Sanad, then this will be Musaawaat between us and the Musannif. E.g. Nasa'i has 10 narrators to Rasoolullaah ρ. We have a Sanad which does touch Nasa'i which also has 10 narrators. This is Musaawaat between us and Nasa'i.

4.) Musaafahah

Is when the number of Ruwaat on our Sanad is equal to the number on the Sanad of a Musannifs student.

Fawaa'id / Notes:

1) For a Hadeeth to be declared Saheeh, it is necessary to research each Raawis condition. Thus the fewer the number of Ruwaat the higher the level of the Sanad. In this way, the highest Sanad in Bukhaaris Kitaab are Thulaathiyaat[11] [Sanads with three Raawis between him and Rasoolullaah ρ] and the highest Sanad in Maaliks Muatta are Thunaa'ee[12] [Sanads with two Raawis inbetween]
2) An 'Aali Sanad is only counted if its Ruwaat are all Thiqah. If the Ruwaat of a Naazil Hadeeth are higher in Thaqaahat then it will be counted higher than the Sanad with less narrators.
3) A Maudhoo' Hadeeth and Sanad are of no standing at all immaterial of how 'Aali it may be.
4) Just as there are Maraatib (ranks) in 'Aali Sanads, similarly there are Maraatib in Naazil Sanads.

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[11] There are 22 Thulaathiyaat in Bukhari Shareef. There are 22 Thulaathiyaat in Bukhaari Shareef. 11 are narrated from Makki ibn Ibraaheem and 6 from Abu Aasim An Nubail, both of whom are the students of Imaam Abu Haneefah. 3 are narrated from Muhammad ibn Abdullaah Ansaari who is the student of Imaam Zufar who is the student of Imaam Abu Haneefah.

[12] There are many Thunaa'ee Ahaadeeth in Imaam Maaliks Mu'atta. Most are narrated from Naafi' from Ibn Umar, and many are from Zuhri from a Sahaabi. There are even more Thunaa'ee Ahaadeeth in Imaam Abu Haneefahs Musnad and Imaam Muhammads Kitaabul Aathaar. Imaam Abu Haneefahs Musnad even has narrations with only one Waastah (link) in between!

فَإِنْ تَشَارَكَ الرَّاوِي وَمَنْ رَوَى عَنْهُ، فِي السِّنِّ وَاللُّقِيِّ فَهُوَ الْأَقْرَانُ؛
وَإِنْ رَوَى كُلٌّ مِنْهُمَا عَنِ الْآخَرِ فَالْمُدَبَّجُ؛ وَإِنْ رَوَى عَمَّنْ
دُونَهُ فَالْأَكَابِرُ عَنِ الْأَصَاغِرِ، وَمِنْهُ: الْآبَاءُ عَنِ الْأَبْنَاءِ،
وَفِي عَكْسِهِ كَثْرَةٌ، وَمِنْهُ: مَنْ رَوَى عَنْ أَبِيهِ، عَنْ جَدِّهِ.

Translation:

If the Raawi and his Shaikh are of equal age and Liqaa bil Asaatidhah (meeting their Ustaads) then it is called Riwaayatul Aqraan. If they narrate from each other it is called Mudabbaj. If a person narrates from one who is 'lower' than him it is called Riwaayatul Akaabir anil Asaaghir. One type of this is when a father narrates from his son. And the opposite of this is very common and among this is when a person narrates from his father from his grandfather (An Abeehi An Jaddihi)

Sharah:

The Taqseem of Ahaadeth according to Ruwaat

[This is the fourth taqseem (division) of Ahaadeeth.]

There are four ways of narration:
1) Riwaayatul Aqraan
2) Mudabbaj
3) Akaabir anil Asaaghir
4) Asaaghir anil Akaabir

1. Riwaayatul Aqraan

Is when the student and Ustaad are Shareek (parters/equals) in anything e.g age, or both are students of the same Shaikh. These two are called Qareen (contemporaries).

2. Mudabbaj

Is when two people who are Qareen (contemporaries) narrate from each other. The word Mudabbaj is extracted from 'Deebaajatul Wajh' which means the two cheeks of a face.

Note 1: Mudaabaj is Khaas (specific) while Aqraan is Aam (general). In Mudabbaj it is necessary for both sides to narrate from each other while in Aqraan only one side has to narrate. Hence every Mudabbaj is Aqraan but every Aqraan is not Mudabbaj.

Note 2: If an Ustaad narrates from his student it is not called Mudabbaj. It is called Riwaayatul Akaabir Anil Asaaghir because an Ustaad and Student are of the same age/era but are not contemporaries.

3. Akaabir anil Asaaghir

Is when a senior narrates from a junior. This seniority may be in age, rank or Ilm.

Note: A fathers narrating from his son, a Shaikh from his student or a Sahaabi from a Taabi'ee etc. are all included in this category.

4. Asaaghir anil Akaabir

Is the ‘Aks (opposite) of the above i.e. the Riwaayah of a junior from a senior. Most of the Riwaayaat found fall under this category.

Note: All the Sanads which read ‘An Abeehi ‘An Jaddihi (from his father from his grandfather) fall under this grouping. In this text, both the Dhameers (pronoun) refer to the first person e.g. “Bahz ibn Hakeem An Abeehi An Jaddihi” will mean that Bahz reports from his father (Hakeem) and Hakeem reports from Bahz’s grandfather who in this case is Mu’aawiyah ibn Haydah Radhiallaahu Anhu.

There is one exception to this rule – That is the Sanad of “Amr ibn Shu’aib An Abeehi An Jaddihi” In this instance, the Riwaayah is from Amr who narrates from his father Shu’aib, and Shu’aib narrates from his grandfather i.e. Abdullaah ibn Amr ibnul Aas Radhiallaahu Anhu. Here the Dhameer in Jaddihi refers to Shu’aib not Amr. The genealogy of this Sanad is as follows - Amr ibn Shu’aib ibn Muhammad ibn Abdullah ibn Amr ibnul Aas.

وإن اشترك اثنان عن شيخ، وتقدم موت أحدهما، فهو السابق واللاحق

Translation:

And if two people both narrate from the same Shaikh and one dies before the other then these two are known as Saabiq and Laahiq.

Sharah:

Saabiq and Laahiq:

As explained in the translation above. The one who dies first is known as Saabiq and the other as Laahiq.

The duration between Saabiq and Laahiq:

The duration between two such Raawis has been found to a maximum of about 150 years!! Abu Ali Bardaani (died 498 a.h.) narrated a Hadeeth from Haafiz Abu Taahir Silafi (not Salafi) who died in 576 a.h. and Abu Taahirs last student was his grandson Abu Qaasim ibn Makki (died 650 a.h.) Bardaani is the Saabiq and Abu Qaasim is the Laahiq with a time difference of 150 years in between!

Why this classification of Saabiq and Laahiq?

Through the Laahiq a person can gain a high Sanad (uluww) because narrating through the Saabiq (who died years before) will entail narrating through a few more Raawis. Narrating through the Laahiq will shorten the Sanad and end any doubt of Tadlees and Saqt.

وإن روى عن اثنين متفقي الاسم، ولم يتميزا، فباختصاصه بأحدهما يتبين المهمل.

Translation:

And if a Raawi narrates from two Asaatidhah who have the same names and the cannot be differentiated, then if the Raawi makes Takhsees (stipulates) the Mujmal (unclear) will become Waadhih (apparent)

Sharah:

Mujmal Ruwaat: are those Ruwaat who cannot be defined easily because of similar names. This Ishtiraak (similarity) may be in name only or in the parent's names or in that of the forefathers or in Nisbat etc.

Tameez (defining the Ruwaat from each other)

If the Ruwaat are all Thiqah then the need to define them is not so severe.

e.g. Bukhaari's narrating from Ahmad from ibn Wahb. Ahmad could either be Ibn Saalih or Ibn Eesa but since both are Thiqah, the need to define them is not severe.

In the case where one is Thiqah and the other Dha'eef, it is necessary to separate the two.

Method of Tameez:

There are 4 things that are taken into account:

1. Nasab (ancestry)
2. Nisbat (Link to a town or country or profession etc.)
3. Laqab (title)

4. Kunniyat (nickname)

If we are unable to make them apart through these four things then we will have to check the persons Asaatidhah or the type of Riwaayah or when it was narrated and when the Raawi met his Shaikh etc. As a last resort we'll have to check Qaraa'in (clues/indications) or else Zanne Ghaalib (assumption)

وَإِنْ جَحَدَ الشَّيْخُ مَرْوِيَّهُ جَزْمًا رُدَّ، أَوِ احْتِمَالًا قُبِلَ، فِي الْأَصَحِّ؛ وفيه: «مَنْ حَدَّثَ وَنَسِيَ»

Translation:

If a person with certainty (Yaqeen) rejects a Hadeeth which was attributed to him then it will be as he says. If he is in doubt it will be accepted according to the most Saheeh Qowl. Kitaabs have been written on this aspect called "Man Haddatha wa Nasiya"

Sharah:

Inkaar (denial) of a narrated Hadeeth:

At times a Raawi may reject having narrated a certain Hadeeth. This Inkaar is of two types:

1. with Jazm and Yaqeen
2. with Shakk and Ihtimaal

Inkaar with Jazm (certainty):

Is when the person is certain that he never narrated the Hadeeth e.g. he says: “This is a lie of so and so against me”. In this case the Riwaayah will not be accepted because of the Shaikhs certainty.

Inkaar with Ihtimaal (possibility):

Is when the Shaikh says: “I do not remember narrating such a Hadeeth” or he says: “I do not know such a Hadeeth”. In this case, the most Saheeh Madh-hab is that the Hadeeth will be accepted since there is possibility that he may have forgotten and the Raawi is Thiqah.

Note: Imaam DaarQutni has written a Kitaab “Man Haddatha wa Nasiya” in which he has gathered many examples of where the Shaikh narrated a Hadeeth and then forgot.

وَإِنِ اتَّفَقَ الرُّوَاةُ فِي صِيَغِ الْأَدَاءِ، أَوْ غَيْرِهَا مِنَ الْحَالَاتِ،
فَهُوَ الْمُسَلْسَلُ "

Translation:

And if the Raawis are Muttafiq on the Seegha (tense) of Adaa (stating) or any other thing besides it, then the Hadeeth is called Musalsal.

Sharah:

A Musalsal Hadeeth:

Is when all the Raawis of a Hadeeth narrate with one Seegha (tense) or while making Bayaan (narrating the Hadeeth) the Haalate Qowliyyah or Fi’liyyah (the condition or action) of all are the same.

Example of Wahdate Seegha:

When every Raawi in the Sanad narrates with Sami’tu or Haddathanaa (I heard… or so and so narrated to us…)

Example of Wahdate Qowliyyah and Fi’liyyah:

Anas τ narrates Marfoo’an that Rasoolullaah ρ said: “A slave (of Allaah) can never taste the sweetness of Imaan until he does not believe in Taqdeer…” Anas says: “at this point, Rasoolullaah ρ held his Mubaarak beard and said: “I believe in Taqdeer”” While narrating this Hadeeth, every Raawi in turn held his beard and said: “Aamantu bil Qadr”

Example of Wahdate Qowliyyah

Rasoolullaah ρ said to Mu’aadh: “I love you for the sake of Allaah! O Mu’aadh, say after every Salaat ‘O Allaah! Assist me in doing your Dhikr and in being grateful to you (Shukr) and in beautifying my Ibaadat to You.’” Every Raawi while narrating this Hadeeth addressed his students with the words of Rasoolullaah ρ: “Innee Uhibbuka”

Example of Wahdate Fi’liyyah

Abu Hurairah narrates that Abul Qasim Sallallaahu Alaihi wa Sallam put his fingers into mine and said: “Allaah created the earth

on Saturday (sabt)" Every Raawi did this Tashbeek (inter-lacing the fingers) while narrating this Hadeeth.

وَصِيَغُ الْأَدَاءِ: سَمِعْتُ وَحَدَّثَنِي، ثُمَّ أَخْبَرَنِي وَقَرَأْتُ عَلَيْهِ،
ثُمَّ قُرِئَ عَلَيْهِ وَأَنَا أَسْمَعُ، ثُمَّ أَنْبَأَنِي، ثُمَّ نَاوَلَنِي، ثُمَّ
شَافَهَنِي، ثُمَّ كَتَبَ إِلَيَّ، ثُمَّ عَنْ وَنَحْوُهَا. فَالْأَوَّلَانِ: لِمَنْ
سَمِعَ وَحْدَهُ مِنْ لَفْظِ الشَّيْخِ، فَإِنْ جَمَعَ فَمَعَ غَيْرِهِ، وَأَوَّلُهَا:
أَصْرَحُهَا وَأَرْفَعُهَا، فِي الْإِمْلَاءِ. وَالثَّالِثُ وَالرَّابِعُ: لِمَنْ
قَرَأَ بِنَفْسِهِ، فَإِنْ جَمَعَ فَهُوَ كَالْخَامِسِ. وَالْإِنْبَاءُ بِمَعْنَى
الْإِخْبَارِ، إِلَّا فِي عُرْفِ الْمُتَأَخِّرِينَ فَهُوَ لِلْإِجَازَةِ، كَعَنْ.
وَعَنْعَنَةُ الْمُعَاصِرِ مَحْمُولَةٌ عَلَى السَّمَاعِ، إِلَّا مِنْ مُدَلِّسٍ؛
وَقِيلَ: يُشْتَرَطُ ثُبُوتُ لِقَائِهِمَا، وَلَوْ مَرَّةً، وَهُوَ الْمُخْتَارُ.
وَأَطْلَقُوا الْمُشَافَهَةَ فِي الْإِجَازَةِ الْمُتَلَفَّظِ بِهَا، وَالْمُكَاتَبَةَ
فِي الْإِجَازَةِ الْمَكْتُوبِ بِهَا. وَاشْتَرَطُوا فِي صِحَّةِ الْمُنَاوَلَةِ
اقْتِرَانَهَا بِالْإِذْنِ بِالرِّوَايَةِ؛ وَهِيَ أَرْفَعُ أَنْوَاعِ الْإِجَازَةِ؛
وَكَذَا اشْتَرَطُوا الْإِذْنَ فِي الْوِجَادَةِ، وَالْوَصِيَّةِ بِالْكِتَابِ، وَفِي
الْإِعْلَامِ، وَإِلَّا فَلَا عِبْرَةَ بِذَلِكَ، كَالْإِجَازَةِ الْعَامَّةِ، وَلِلْمَجْهُولِ،
وَلِلْمَعْدُومِ، عَلَى الْأَصَحِّ فِي جَمِيعِ ذَلِكَ.

Translation:

And the Seeghas of Adaa (words used to narrate Ahaadeeth) are as follows: Sami'tu and Haddathanee; then Akhbaranee and Qara'tu Alaihi; then Quri'a Alaihi wa Ana Asma'u; then Anba'anee; then Naawalanee; then Shaafahanee; then Kataba Ilayya; then 'An and others like it.

The first two are when a person alone hears from the mouth of the Shaikh and the plurals thereof are if there is more than one student. The first word is the most clear (Waadih) and the highest in Imlaa (writing).
The 3rd and 4th are for a person who reads to the Shaikh and if they are used in the plural then it is just like the 5th word.

Inbaa' is in the meaning of Ikhbaar but according to the Muta'akh-khireen, it is used for Ijaazah like 'An and 'AnAnah of a contemporary (Mu'aasir) are based on Simaa' (hearing) but the 'AnAnah of a Mudallis is excluded, while some scholars have placed the Shart (condition) of Liqaa (that the two must have met) even if only once – and this is the preferred view.

Then the word Mushaafahah is for oral Ijaazah and Mukaatabah is for written Ijaazah (permission).

Munaawalah is when the Shaikh gives his Kitaab to a person. The Muhadditheen have put the Shart of Ijaazah with it for it to be Saheeh. And Munaawalah is the highest level of Ijaazah.
And like this in Wijaadah, Wasiiyyah and I'laam, there is the Shart of Ijaazah.

Aam Ijaazah and Ijaazah to a Majhool and to a Ma'doom are all baseless, and this is the Saheeh view.

Sharah:

Seeyaghul Adaa' (the words used in narrating Ahaadeeth)

There are many words used to narrate Hadeeth. Each is used for a different purpose. The author has divided them into few categories:

Sami'tu or Haddathanee: (I heard - So and so narrated to me)

Sami'tu and Haddathanee are used when the student is alone and the Shaikh narrates Hadeeth to him.

Saami'naa or Hadathanaa: (we heard - So and so narrated to us)

Saami'naa or Hadathanaa are used as above but when there are many students at once.

N.B. At times these two words are also used when there is only one student.

Note: in previous times, the general practice was that the Shaikh would narrate Ahaadeeth and the students would note them down, unlike nowadays where the students read the Ahaadeeth.

The word Sami'tu:

Is the highest Seegha (tense) of Adaa because it is the most clear that: "I have heard so and so saying…"

Akhbaranee or Qara'tu Alaihi: (so and so informed me – I read to so and so)

Are used when the student is alone and he reads while the Shaikh affirms.

Akhbaranaa or Qara'naa Alaihi: (so and so informed us – we read to him)

(the plural forms) are used when there are several students and one reads the Hadeeth. These two and **Quri'a Alaih wa Ana Asma' (The Hadeeth was read to so andso while I was listening)** are used for the same purpose.

Inbaa' (Anba'a): (to inform)

According to the Mutaqadimeen (old scholars), it has the same use as Ikhbaar (lit. to inform). Hence Akhbaranee and Akhbaranaa where used in place of Anba'anee and Anba'anaa.

According to the Muta'akhkhireen (latter scholars) it used like 'An is used for Ijaazah (permission in narrating)

'An'Anah or Mu'an'an: (narrated from so and so)

To narrate with 'An is known as 'An'Anah and the Hadeeth narrated in this way is known as Mu'An'An i.e. (Fulaan 'An Fulaan 'An Fulaan – A certain person from a certain person from a certain person…)

The Hukm of Mu'an'an:

If 2 conditions are found, then it will be taken as Simaa' (having heard directly):

1. The Raawi and Shaikh must be Mu'aasir (have lived in the same era).
2. The Raawi must not be a Mudallis.

According to Bukhaari there is a third Shart i.e. the Liqaa' (meeting) between the two must be proven, even if only once. Mu'aasarat alone is not sufficient.

Ibn Hajar has called this the preferred view but Imaam Muslim has very strongly opposed this in the Muqaddamah of his Kitaab. Some say that Bukhaari used this third Shart as a criterion for accepting Ahaadeeth in his Saheeh only, other than that, his standpoint is just like the rest (i.e. of two Sharaa'it).

Note: If after Qaala or Dhakara (so and so said…) the word lee or lanaa comes (i.e. so and so said to me or to us…) then it will be taken to mean Simaa' (having heard directly) but by way of Mudhaakarah (casual mention) and not Tahdeeth (formal narration of Hadeeth) and thus will not be taken as Ijaazah (permission to narrate)

Ijaazah:

Is when a Shaikh gives a person permission to narrate Hadeeth on his Sanad. The person may or may not have heard the Hadeeth from the Shaikh.

Mushaafahah:

Literally means to speak directly to a person. Here it means oral Ijaazah – Ijaazah by word of mouth.

Mukaatabah:

According to the Muta'akhkhireen it is written Ijaazah to narrate on the Shaikh's Sanad.

According to the Mutaqaddimeen it is when the Shaikh writes a Hadeeth and gives it to a person. It may be with Ijaazah or without.

Munaawalah:

Is when the Shaikh gives his Kitaab or a copy of it to a student or the student makes a copy of it, which the Shaikh then checks. The Shaikh on giving the Kitaab to the student says: "I give you permission to narrate this on my Sanad."

This is the highest form of Ijaazah.

Wijaadah:

Is if a person finds a written Hadeeth and then through the handwriting, or stamp/signature or some other means comes to know that this is written by a certain person.

Riwaayat by Wijaadah:

Is only permissible if the writer of the Hadeeth has given Ijaazah to narrate it. If he has given Ijaazah, the person may narrate with Akhbaranee. If there is no Ijaazah he must say: "Wajadtu bi Khatti Fulaan" (I found this written in so and so's hand) he cannot use any other word to narrate.

Wasiyyatul Kitaab:

Is when a Shaikh wills his own Kitaab to a certain person.

Riwaayat by Wasiyyah:

Is permissible with the condition of Ijaazah.

I'laam:

Is when a Shaikh informs his student "I am narrating this Kitaab from so andso"

Riwaayat by I'laam:

Is also permissible on condition of Ijaazah.

Ijaazatul Aammah:

Is when a person gives general permission to a crowd of people to narrate on his Sanad.

Ijaazah lil Majhool:

Is when Ijaazah is unspecified or given to an unknown person.

Ijaazah bil Majhool:

Is when a Shaikh give Ijaazah of an unspecified Hadeeth.

Ijaazah lil Ma'doom

Is to give Ijaazah to a person who is not present e.g. to an unborn child.

Riwaayat by the last 4 ways:

According to the most Saheeh Qowl is not permissible.

ثُمَّ الرُّوَاةُ إِنِ اتَّفَقَتْ أَسْمَاؤُهُمْ وَأَسْمَاءُ آبَائِهِمْ فَصَاعِدًا وَاخْتَلَفَتْ
أَشْخَاصُهُمْ فَهُوَ الْمُتَّفِقُ وَالْمُفْتَرِقُ ، وَإِنِ اتَّفَقَتِ الْأَسْمَاءُ خَطًّا،
وَاخْتَلَفَتْ نُطْقًا فَهُوَ الْمُؤْتَلِفُ وَالْمُخْتَلِفُ، وَإِنِ اتَّفَقَتِ الْأَسْمَاءُ،
وَاخْتَلَفَتِ الْآبَاءُ، أَوْ بِالْعَكْسِ، فَهُوَ الْمُتَشَابِهُ، وَكَذَا إِنْ وَقَعَ
ذٰلِكَ الِاتِّفَاقُ فِي الْإِسْمِ، واسم الأب، وَالْإِخْتِلَافُ فِي النِّسْبَةِ.
وَيَتَرَكَّبُ مِنْهُ، وَمِمَّا قَبْلَهُ أَنْوَاعٌ، منها: أَنْ يَحْصُلَ الِاتِّفَاقُ
أَوِ الِاشْتِبَاهُ، إِلَّا فِي حرفٍ او حرفين، اوبالتقديم والتأخير
أَوْ نَحْوِ ذٰلِكَ -

Translation:

If the names of Ruwaat correspond together with that of the fathers and further up then they will be Muttafiq wa Mukhtalif. And if they are the same in writing yet different in pronounciation then it will be Mu'talif wa Mukhtalif. And if the names of the Raawis are the same and the father's names are different or vice versa then it will be called Mutashaabih and similarly if the names are the same and the Nisbats are different. And all these types can give rise to more types among them Ittifaaq and Ishtibaah in only a few letters or due to Taqdeem and Takheer or a similarity of any other type.

Sharah:

Ishtibaah (confusing Ruwaat) due to similarity in names:

This is of three types:

1. Muttafiq wa Muftariq.
2. Mu'talif wa Mukhtalif.
3. Mutashaabih.

Muttafiq wa Muftariq:

Are two Raawis whose names and that of their fathers are the same in spelling and pronounciation yet they are two separate personalities. The names are the same hence Muttafiq (the same) but Muftariq (different) because they are two separate people.

This can take place in several ways:

1. The names and that of the fathers are the same e.g. there are six Raawis named Khaleel ibn Ahmad.
2. The names of the grandfathers are also the same e.g. there are four named Ahmad ibn Ja'far ibn Hamdaan – all of the same era!!
3. The Kunniyat (title) and Nisbat (link) is the same e.g. there are two named Abu Imraan Jawni.
4. Name, fathers name and Nisbat are the same e.g. there are two Muhammad ibn Abdullaah Ansaari.
5. Kunniyat and fathers names are the same e.g. there are two Abu Bakr ibn Ayyaash.

Mu'talif wa Mukhtalif

Where the names are the same in the written form but different in pronounciation e.g. Aqeel and Uqail. These are known as Mu'talif due to the similitude in writing yet Mukhtalif (different) in pronounciation.

Mutashaabih:

Are two Raawis

1. Whose father's names are similar in writing yet different in Talaffuz (pronounciation) e.g. Muhammad ibn Aqeel (Nishapuri) and Muhammad ibn Uqail (Firyaabi).
2. The opposite of the above e.g. Shuraih ibn Nu'maan (Taabi'ee) and Suraih ibn Nu'maan (Bukhaari's ustaad).
3. Whose names and parents names are the same but the Nisbats are different in pronounciation e.g. Muhammad ibn Abdullaah Mukharrimi (ustaad of Bukhaari) and Muhammad ibn Abdullaah Makhrami (student of Shaafi'ee).

Note: Mutashaabih comprises partly of the first two types together. Some times Mutashaabih will be similar to Muttafiq wa Muftariq and sometimes to Mu'talif wa Mukhtalif - e.g. Muhammad ibn Aqeel and Muhammad ibn Uqail. The two Muhammads are Muttafiq wa Muftariq while Aqeel and Uqail are Mu'talif wa Mukhtalif.

More Aqsaam (types)

By putting all three together, several more types emerge.

1. In name, father's name, grandfather's name etc there is similarity
   a. but for one or two syllables/letters in which there is no similarity e.g. Ahmad ibn Hussain and Ahyad ibn Hussain – Ja'far ibn Maysarah and Hafs ibn Maysarah – Muhammad ibn Sinaan and Muhammad ibn Sayyaar. OR
   b. the letters are the same but for a change in dots e.g. Abdullaah ibn Zaid and Abdullaah ibn Yazeed – Abdullaah ibn Yahya and Abdullaah ibn Nujayy.

Note: some of these differences will only come to light when the names are written in Arabic.

2. In writing and pronounciation the names are the same but the difference is in Taqdeem or Takheer (order) this is in also in two ways:
    a. the names are reversed as in Aswad ibn Yazeed and Yazeed ibn Aswad.
    b. the letters are shifted e.g Ayoob ibn Yasaar and Ayoob ibn Sayyaar.

خاتمه

وَمِنَ الْمُهِمِّ: مَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ، وَمَوَالِيْدِهِمْ، وَوَفَيَاتِهِمْ، وَبُلْدَانِهِمْ، وَأَحْوَالِهِمْ، تَعْدِيْلًا وَتَجْرِيْحًا وَجَهَالَةً.

Translation:

Conclusion: And among the important matters in this field is to know the Tabaqaat (ranks) of Ruwaat and their dates of birth and demise and the cities they reside in and traveled to and their general conditions in respect of Jarh, Ta'deel and Jahaalat…

Sharah:

Khaatimah – Conclusion

Here six important matters will be discussed. It is necessary for the student of Hadeeth to be conversant with them.

1.) Tabaqaatul Muhadditheen:

The ranks of the Muhadditheen. This is in respect of age and era.

Why this distinction?

1. So that we can recognize Tadlees.
2. To make out whether 'An'Anah is Simaa'ee or not i.e. whether it was heard directly or not.
3. To make out Mutashaabih Ruwaat from each other[13].

Note: Sometimes one Raawi may fit into two categories/ranks. E.g. Anas ibn Maalik τ will fit into the rank of the Asharah Mubashsharah due to Ilm and closeness to Rasoolullaah ρ and also among the Sighaar (junior) Sahaabah due to his tender age.

At times some Ruwaat will fit between two categories.

Twelve Tabaqaat:

Ibn Hajar has placed the narrators of the Sihaah Sittah in twelve categories in his Kitaab "Taqreebut Tahdheeb'. This is classification is peculiar to him. It is as follows:

1. All the Sahaabah Kiraam Radhiallaahu Anhum.
2. The Kibaar (senior) Taabi'een like Sa'eed ibn Musayyab and the Mukhadhrameen.
3. The 'Middle' Taabi'een like Hasan al Basri and Muhammad ibn Seereen.
4. Those linked to the above but a little lower e.g. Zuhri and Qataadah

[13] All of these terms have already been discussed in detail.

5. The Sighaar (junior) Taabi'een who have only met a few Sahaabah e.g. Imaam Abu Haneefah[14] and Abu Sulaimaan A'mash. (some of these may not have narrated from Sahaabah)
6. Those who lived in the era of the above but did not meet any of the Sahaabah e.g. Ibn Juraij
7. The Kibaar Tabe'Taabi'een like Imaam Maalik and Sufyan Thowree.
8. The 'middle' Tabe'Taabi'een like Sufyaan ibn Uyainah and Ismaa'eel ibn Ulayyah.
9. The Sighaar Tabe'Taabi'een like Imaam Shaafi'ee, Abu Dawood Tayaalisee and AbdurRazzaaq San'aanee.
10. The seniors of the next era (who did not meet any Taabi'ee) e.g. Imaam Ahmad ibn Hanbal.
11. The 'Middle' among the students of the Tabe'Taabi'een e.g. Bukhaari and Zuhali.
12. The minors of this generation like Tirmidhi and others.

2.) Their dates of birth and demise:

Their dates of birth and demise are studied so that we can establish Mu'aasarat (whether the Raawis lived in the same era so that Liqaa (meeting) was possible or not)

3.) Their cities and travels:

Their cities and travels are necessary so that we can make out whether they met or not and so that we can differentiate Raawis of the same name by their Nisbats (links to cities/surnames)

[14] Imaam Abu Haneefah was born in 80 A.H. when many Sahaabah were still living. Imaam Saahib met several Sahaabah and even narrated Ahaadeeth from them. He met Sayyidina Anas τ. Twenty great Ulamaa have attested to this! For details check Qawaa'id fee Uloomil Hadeeth with the Tahqeeq of Shaikh Abdul Fattaah.

4.) Ahwaalur Ruwaat:

Ahwaalur Ruwaat is their detailed condition so that we can make out good narrators from the weak ones because the acceptance of every Hadeeth is based on this.

وَمَرَاتِبُ الْجَرْحِ ؛ وَأَسْوَؤُهَا: الْوَصْفُ بِأَفْعَلَ، كَأَكْذَبِ النَّاسِ، ثُمَّ دَجَّالٌ، أو وَضَّاعٌ، أو كَذَّابٌ؛ وَأَسْهَلُهَا: "لَيِّنٌ" أو: "سَيِّئُ الْحِفْظِ" أو: "فِيهِ مَقَالٌ"

Translation:

And (among these matters is) the Maraatib of Jarah – the worst Jarah is on the scale of Af'alu e.g. Akdhabun Naas then Dajjaal or Wadhdhaa' or Kadhdhaab and the lightest of them are Layyin or Sayyi'ul Hifz or Feehi Maqaal…

Sharah:

5.) Maraatib (levels) of Jarah:

(Jarah – to criticize a Raawi negatively.) Jarah has many levels, some are very severe while others are light.

The worst Jarah: is when the Seegha of Tafdheel (Af'alu) is used for a Raawi e.g. Akdhabun Naas (the greatest liar of his time)
Mutawassit (medium) Jarah: is if a Raawi is called Dajjaal, Wadhdhaa' or Kadhdhaab (great deceiver, or fabricator or great liar)

'Light' Jarah: is if a Raawi is called Layyin (soft / not very cautious) or Sayyi'ul Hifz (of a weak memory) or Feehi Maqaal (there is something about him)

وَمَرَاتِبُ التَّعْدِيْلِ؛ وَأَرْفَعُهَا: الْوَصْفُ بِأَفْعَلَ، كَأَوْثَقِ النَّاسِ،
ثُمَّ مَا تَأَكَّدَ بِصِفَةٍ اوصِفَتَيْنِ، كَثِقَةٌ ثِقَةٌ، او ثِقَةٌ حَافِظٌ؛
وأَدْنَاهَا: مَا أَشْعَرَ بِالْقُرْبِ مِنْ اَسْهَلِ التَّجْرِيْحِ، كَشَيْخٌ،

Translation:

And the levels of Ta'deel: the highest is to use a Seegha of Af'alu like Awthaqun Naas then that which is supported by a Sifat or two e.g. Thiqatun Thiqatun or Thiqatun Haafizun and the lightest is that which is close to the lowest level of Jarah e.g. Shaikhun…

Sharah:

6.) Maraatib of Ta'deel:

Like Jarah, Ta'deel is also of several levels:
The Highest type of Ta'deel: is also on the scale of Af'alu e.g. Awthaqun Naas (the most reliable of people).
Mutawassit: is that which is emphasized by one or two Sifaat (quality) e.g. Thiqatun Thiqatun (very reliable) or Thiqatun Haafizun (a very reliable Haafiz of Hadeeth)
'Light' Ta'deel: is that which is close to the lowest level of Jarah e.g Shaikh (an Aalim) or Yurwaa Hadeethuhu (his Ahaadeeth may be relayed) or Yu'tabaru Bihi (His Ahaadeeth may be accepted as Shawaahid to strengthen another Hadeeth).

The twelve Maraatib of Jarah and Ta'deel

In Taqreeb, Ibn Hajar has mentioned twelve levels of Jarah and Ta'deel.

These classifications are also Makhsoos (special) to him i.e. they are his own 'invention' but are now quite commonly used.

1. A Sahaabi (this is the highest level of Ta'deel since Sahaabah are the best of mankind)
2. Those Ruwaat who the Imaams of Jarah and Ta'deel have emphatically acclaimed irrespective of the word used to describe him.
3. Are those Ruwaat who have been acclaimed with one Sifat e.g. Thiqah or Mutqin or Thabat or Aadil (all meaning reliable or trustworthy)
4. Are those a little lower in rank. Haafiz used the words 'Sadooq' (truthful) and 'Laa Ba'sa Bihi'(nothing wrong with him) to describe them.
5. Lower than no.4 described as 'Sadooq Sayyiul Hifz' (truthful but of weak memory) or 'Sadooq Yukhti' (truthful but errs at times) 'Sadooq Taghayyara fee Aakhirihi' (truthful but he became senile in later age)
6. Are those from who very few Ahaadeeth are narrated and no Jarah (accusation) is leveled against him due to which any of his narrations are discarded. Any Muttabi' (supportive narration) of his is acceptable.
7. Are those from whom more than one student has narrated but no Imaam has made his Tawtheeq. These are known as Mastoor or Majhool.
8. Those who are declared Dha'eef with no detail as to why.(Jarah Mubham).
9. Those who have only one student and are declared Majhool (unknown).

10. Those who are extremely Dha'eef with no Ta'deel to their credit. These are called Matrook (discarded) or Waahiul Hadeeth (very weak).
11. Those accused of Kidhb (lies) because their narrations are contrary to the Qawaa'ide Asliyyah[15] of Islaam or he may be a habitual liar in his everyday dealings.
12. Are those who are proven to concoct and fabricate Hadeeth.

وَتُقْبَلُ التَّزْكِيَةُ مِنْ عَارِفٍ بِأَسْبَابِهَا، وَلَوْ مِنْ وَاحِدٍ، عَلَى الْأَصَحِّ

Translation:

And the Ta'deel (testimony) of even a single person who is aware of the Asbaab (causes/ requirements) of this field is acceptable - and this is the Saheeh Qowl.

Sharah:

Here 2 important Masa'il regarding Jarah and Ta'deel will be discussed.

1.) Whose Ta'deel is taken into account?

The Ta'deel of a person who is fully aware of the requirements of this subject is taken into account. The Saheeh Madh-hab is that even if only one such person makes Ta'deel of a Raawi it will be accepted. Some people say two are required as this is the number

[15] Qawaaide Asliyyah: the accepted foundations of Deen proven from Qur'aan and Hadeeth.

required for Shahaadah (testimony) in Islaam – but this qowl is not Saheeh.

وَالْجَرْحُ مُقَدَّمٌ عَلَى التَّعْدِيلِ إِنْ صَدَرَ مِنْ عَارِفٍ بِأَسْبَابِهِ، فَإِنْ خَلَا عَنْ تَعْدِيلٍ قُبِلَ مُجْمَلًا عَلَى الْمُخْتَارِ.

Translation:

And Jarah is Muqaddam (given preference) over Ta'deel if the Jarah is from an Imaam. And if no one has made Ta'deel of a Majrooh (accused) Raawi then this Mujmal (unspecified) Jarah will be accepted – and this is the accepted view.

Sharah:

2.1) Jarah Mubayyan is Muqaddam on Ta'deel:

If Jarah and Ta'deel are both found regarding a certain Raawi, then the Jarah will be taken into account on condition that 1 – The reasons for Jarah are clearly mentioned (this is called Jarah Mubayyan as opposed to Mubham- where the reasons of Jarah are not mentioned) and 2 – The person declaring the Jarah must be an Imaam in his field.

2.2) When is Jarah Ghair Mubayyan accepted?

If a Raawi is Majrooh but the reasons of Jarah are not stipulated and no Imaam has made Ta'deel of him then this Jarah is acceptable. (according to others, this type of Jarah is not acceptable). [16]

فَصْلٌ: وَمَعْرِفَةُ كُنَى الْمُسَمَّيْنَ، وَأَسْمَاءِ الْمُكَنَّيْنَ، وَمَن
اسْمُهُ كُنْيَتُهُ، وَمَنِ اخْتُلِفَ فِي كُنْيَتِهِ، وَمَن كَثُرَتْ
كُنَاهُ، أَو نُعُوتُهُ؛ وَمَن وَافَقَتْ كُنْيَتُهُ، اسْمَ أَبِيهِ؛ أَو بِالعَكْسِ؛ أَو
كُنْيَتُهُ كُنْيَةَ زَوْجَتِهِ؛ أَو وَافَقَ اسْمُ شَيْخِهِ اسْمَ أَبِيهِ وَمَن نُسِبَ
إِلَى غَيْرِ أَبِيهِ؛ أَو إِلَى غَيْرِ مَا يَسْبِقُ إِلَى الفَهْمِ؛ وَمَنِ اتَّفَقَ اسْمُهُ وَاسْمُ
أَبِيهِ وَجَدِّهِ؛ أَو وَاسْمُ شَيْخِهِ وَشَيْخِ شَيْخِهِ، وَمَنِ اتَّفَقَ اسْمُ شَيْخِهِ
وَالرَّاوِي عَنْهُ.

Translation:

And among these is to know the titles (Kunniyah) that go with names and names that go with the titles, then those whose names (Asmaa) are their titles, and those in whose Kunniyah there is Ikhtilaaf (difference of opinion) and those with several (Muta'addad) titles or Sifaat (descriptive qualities) and those whose Kunniyah is the same as their father's names and vice versa, then those whose titles are similar to that of their wives, and then where the Ustaad and father have the same name, and those who are linked to someone other than the father, or those whose Nisbah cannot be

[16] This is a very brief summary on the Masaail of Jarah and Ta'deel. There are many salient details and finer points to this subject which are not discussed here.

understood and those whose names and that of their fathers and grandfathers are the same or where the Student, Shaikh and Shaikush Shaikh all have the same names or where the Ustaad and the student of a Raawi have the same names…

Sharah:

Fasl: (sub-chapter)

In the Khaatimah, six things were discussed followed by 2 Masaa'il. Now a few more things will be discussed regarding the names of Ruwaat.

The Kunniyats that go with names:

If the Ruwaat in the Sanad are commonly known by their Kunniyats, then it is necessary to know them since they may at times be called by their names and at times by their Kunniyah. If the student does not know both he will fall into error. E.g. Abdullaah ibn Umar τ is often called Abu Abdurrahmaan.

The names that go with Kunniyats:

Some Raawis are more often called by their titles. To know their names is necessary for the above-mentioned reason e.g. Ibn Shihaab Zuhri's (Taabi'ee) name is Muhammad ibn Muslim ibn Ubaidullaah ibn Abdullaah ibn Shihaab Zuhri. At times his name may be used in the Sanad and not his title. Similarly, Abu Bakr τ's name is Abdullaah ibn Uthmaan and his father's Kunniyah is Abu Quhaafah!

Name and Kunniyah are one:

e.g. Abu Bilaal Ash'ari the student of Shareek and Abu Hussain the student of Abu Haatim Raazi.

Ikhtilaaf in Kunniyah:

e.g. the Kunniyah of Usaamah ibn Zaid ibn Haarithah Radhiallaahu Anhu is either Abu Zaid, Abu Muhammad or Abu Khaarijah.

Muta'addad Kunniyah:

e.g. Ibn Juraij (Abdul Malik ibn Abdul Azeez Al Juraij) has 2 viz. Abul Waleed and Abu Khaalid.

Muta'addad Sifaat:

e.g. Abu Bakr τ has two laqabs (titles) Siddeeq and Ateeq.

Tawaafuq (similarity) in Kunniyah and fathers name:

e.g. Abu Ishaaq Ibraaheem ibn Ishaaq Taaliqaani and Abul Anbas Hajar ibn Anbas.

Tawaafuq in Raawis name and fathers Kunniyah:

e.g. Ishaaq ibn Abi Ishaaq Amr ibn Abdillaah As Sabee'ee.

Tawaafuq with the wife's Kunniyah:

e.g. Abu Ayoob Ansaari and his wife Umme Ayoob.

Tawaafuq in fathers and Ustaads names:

It is necessary to know this so that one does not think that the Raawi is narrating from his father. E.g. Rabee' ibn Anas reports from Anas. The ustaad here is Anas ibn Maalik τ.

Nisbat to someone other than the father:

e.g Miqdaad ibn Aswad Radhiallaahu Anhu's fathers name is Amr and Aswad adopted Miqdaad. Hence Miqdaad ibn Amr is also Ibn Aswad.

An uncommon Nisbat:

e.g. Sulaimaan Taimi is not from Banu Taim but is called Taimi because of his dealings with them and Khaalid Hadhdhaa' was not a shoemaker but had a good friend who was a shoemaker.

One name for three generations:

e.g. Imaam Ghazaali's name is Muhammad ibn Muhammad ibn Muhammad Al Ghazaali, and one Raawi of Ibn Maajah is Hasan ibn Hasan ibn Hasan ibn Ali ibn Abi Taalib. (in the Kitaab "Tadhkiratul Huffaaz" there is mention of an example where 14 generations were all named Muhammad!!)

Tawaafuq between student, Ustaad and Ustaads Ustaad:

e.g. Imraan (Qaseer) narrates from Imraan (Abi Rajaa Attaaridee) from Imraan (Ibn Hussain τ) and Sulaimaan (Tabaraani) narrates from Sulaimaan (AlWaasity) from Sulaimaan (Dimashqee Ibn Bint Shurahbeel)

A person's Ustaad and student have the same names:

e.g. Muslim narrates from Bukhaari who narrates from Muslim (Ibn Ibraaheem Al Faraadeesi) and Hishaam (Dastaawi) from Yahya ibn Abi Katheer from Hishaam (Ibn Urwah)

وَمَعْرِفَةُ الأَسْمَاءِ الْمُجَرَّدَةِ، وَالْمُفْرَدَةِ، وَالْكُنٰى، وَالْأَلْقَابِ، وَ
الْأَنْسَابِ؛ وتَقَعُ الى الْقَبَائِلِ، وإِلى الأَوْطَانِ، بِلَادًا، اَوضِيَاعًا،
اوسِكَكًا، اَوْمُجَاوَرَةً وإِلى الصَّنَائِع، وَالْحِرَفِ؛ وَيَقَعُ فِيْهَا
الإتِّفَاقُ والإِشْتِبَاهُ، كَالأَسْمَاءِ، وقَدْ تَقَعُ أَلْقَابًا، ومَعْرِفَةُ
أَسْبَابِ ذٰلِكَ

Translation:

And then to know Asmaaul Mujarradah and Mufradah and Kunniyahs and Laqabs and Ansaab and Nisbats are sometimes (associated) to tribes and at times to abodes/cities and these are of few types viz. Bilaad, Dhiyaa', Sikak, Mujaawarah. And Nisbats are at times (associated) to professions and there may be Ittifaaq or Ishtibaah in any of these names. Sometimes Nisbats may become Laqabs. To know the Asbaab of all of these is necessary for the student of Hadeeth...

Sharah:

It is necessary for the student of Hadeeth to be conversant with the following things. All of these are related to the recognition of Ruwaat.

Asmaa'ul Mujarradah:

Some Raawis have only a single name with no Laqab or Kunniyah (title or nickname)

Asmaa'ul Mufradah:

Some Raawis have unique names. No other Raawi has such a name e.g. Sandar mowlaa Zanbaa' τ.

Kunniyah Mujarradah and Mufradah:

Some Raawis have only a Kunniyah with no name or Laqab. Some have unique Kunniyahs.

Alqaab (titles):

Laqabs are sometimes names like Safeenah τ and at times Kunniyahs like Abu Turaab (the Laqab of Ali τ) and sometimes a fault becomes a Laqab like A'raj (cripple) or Bateen (big bellied) and sometimes a profession e.g. Attaar (a perfumer)

Ansaab (Links):

A Nisbat is sometimes to a tribe e.g. Dowsi (of the Dows tribe) – generally among the Mutaqaddimeen Nisbats where of this type.

Sometimes it is to a Watan (hometown) e.g. Dehlawi (from Delhi) – the Nisbats of the Muta'akhkhireen are generally of this type. Then Nisbat of this type may be to a city or farm or suburb or neighborhood or to a profession or skill like Khayyaat (a tailor).

Note 1:
Just as there is Ittifaaq and Ishtibaah (similarity) in names, there may be the same in Nisbats e.g. Hanafi is Nisbat to the Hanafi Madh-hab or the tribe Banu Haneefah.

Note 2:
Sometimes a laqab may become a nisbat e.g. Khaalid ibn Makhlad Koofi's Laqab is Qatwaani.

Asbaab of Laqabs and Nisbats:

It is necessary to know why people have certain titles or Nisbats. E.g. Abu Mas'ood Uqbah ibn Amr Ansaari τ is known as Badri. This is not because he took part in the Battle of Badr but because he later settled in Badr. Mu'aawiyah ibn Abdul Kareem is known as Dhaal (lit. astray) because he got lost en-route to Makkah! and Ishaaq ibn Ibraaheem's father is known as Raahooyah (of the road) because he was born on the road to Makkah!

وَمَعْرِفَةُ الْمَوَالِي مِنْ أَعْلَى، وَمِنْ أَسْفَلَ، بِالرِّقِّ، أَوْ بِالْحَلِفِ؛
وَمَعْرِفَةُ الْإِخْوَةِ وَالْأَخَوَاتِ؛ وَمَعْرِفَةُ أَدَبِ الشَّيْخِ وَ
الطَّالِبِ؛ وَسِنِّ التَّحَمُّلِ وَالْأَدَاءِ؛ وَكِتَابَةِ الْحَدِيثِ،
وَعَرْضِهِ، وَسَمَاعِهِ، وَإِسْمَاعِهِ، وَالرِّحْلَةِ فِيهِ،

Translation:

And to know Mawaali whether they are from the top or bottom and whether it is due to slavery or alliance; and to know brothers and sisters to one another; and to know the Aadaab (etiquette) of the student and teacher; and the age of Tahammul and Adaa and the method of writing Hadeeth and comparing and listening to and narrating it and traveling in search of it…

Sharah:

Mawaali:

Is the plural of Mawlaa. Mawlaa is a Mushtarak word i.e. a word having several meanings e.g. Mawlaa A'laa is the person who freed a slave; Mawlaa Asfal is the freed slave; Mawlaa bil Half is an ally; Mawlaa bil Islaam is the person at whose hands another accepted Islaam etc. So it is necessary to make out the type of Mawlaa e.g. Aabil Lahm Ghifaari Mawlaa Umair Radhiallaahu Anhu was the master of Umair, he later freed him; Naafi' Mawlaa ibn Umar was the slave of Ibn Umar who was set free and Imaam Bukhaari is also called Ju'fi on account of Walaa'ul Islaam.

Al-Ikhwah wal Akhawaat:

It is necessary to make brothers and sisters apart e.g. Ubaidullaah ibn Umar Umri and Abdullaah ibn Umar Umri are brothers, Ubaidullaah is the elder and is Thiqah by Ittifaq (unanimously) while Abdullaah is Mutakallam Feeh (commented upon).

Aadaabul Muhaddith:

To know the rights of Hadeeth and the Muhadditheen is important since this knowledge goes hand in hand with respect. In fact it is dependant on this!

1. The Ilm of Hadeeth is the Meeraath (legacy) of Ambiyaa hence it is necessary to respect this Ilm as well as its scholars.
2. The Muhaddith must always hold on to truth and justice.

3. He must only narrate Saheeh Ahaadeeth and never Munkar ones. 4. His niyyah must be correct.
4. He must keep the welfare of his students at heart.
5. He must not engage in frivolous matters, especially during lessons.
6. Tawaadhu’ (humility) must be his garb.
7. He should always express his gratitude to Allaah for the Ni’mat (boon) of Hadeeth.
8. He must be very particular in fulfilling the commands of Allaah and abstaining from those things which are prohibited.
9. He must save himself from all inward and outward evils e.g. greed, avarice, jealousy, envy, hate, ostentation etc.

Aadaabut Taalib:

Similarly the student must know the rights of his tutor and the respect of Hadeeth. Among them are:

1. Keeping the correct intention.
2. Respect the Ustaad and hold him in high regard.
3. He must not be shy to ask questions.
4. Fulfill the injunctions of Deen very carefully. Pay particular care to the Sunnahs of every occasion.
5. Stay very far from sin.
6. Beware of Gheebah and vain talks and actions.
7. Respect the class and Kitaabs.
8. Be on time for lessons, never be late.
9. Listen carefully and take notes as well so that your time is not wasted away.
10. Always make Shukr to Allaah for granting you this opportunity to study the greatest Ilm.

Note: Special Kitaabs have been written dealing solely with the Aadaab of Ilm and Ulamaa. The student should study a few of these. In fact to keep them and read through them now and again is very beneficial even for senior Ulamaa.

Sinnut Tahammul wal Adaa:

i.e The age for studying and narrating Hadeeth - There is no fixed age in this regard. The moment a person is able to understand and narrate properly he may begin.

Miscellaneous:

1. To know the Tareeqah (manner) of writing Hadeeth.
2. The method of comparing and proof reading ones notes.
3. The method of total devotion to the science of Hadeeth.
4. The way of gathering Ahaadeeth and traveling in search of it.

وَتَصْنِيفُهِ عَلَى الْمَسَانِيدِ اَوِالْاَبْوَابِ، اَوِالْعِلَلِ، اَوِالْأَطْرَافِ؛

Translation:

And to know the types of compilations viz. Masaaneed; Abwaab; Ilal and Atraaf…

Sharah:

Tareeqah of Tasneef (types of compilations):

There are several types of compilations of Hadeeth. Each has its own name. The student will need to know them when researching anything.

Jaami':

Is a Kitaab in which Ahaadeeth of **eight types** are included viz. Siyar (military expeditions) Aadaab (etiquettes) Tafseer (exegis of Qur'aan) Aqaaid (beliefs) Fitan (trials) Ashraat (signs of Qiyaamah) Ahkaam (commandments) Manaaqib (virtues of people).
Note: from among the Sihaah Sittah, Bukhaari and Tirmidhi are of this type. Muslim has very little regarding Tafseer and the remaining three are Sunan.

Sunan:

Are those Kitaabs whose Abwaab **(chapters)** are arranged **according to chapters of Fiqh.** The object of these Kitaabs are to gather the proofs of the Fuqahaa. E.g. Sunan Abu Dawood. Sunan Tirmidhi, Sunan Nasai etc.

Musnad:

Are Kitaabs in which Ahaadeeth are gathered according to the names of the Sahaabah who narrate them **i.e. all the narrations of one Sahaabi are gathered in one place** irrespective of the subject matter e.g. Musnad Ahmad .

Mu'jam:

Is a Kitaab in which all the Ahaadeeth of **a certain Shaikh** are gathered together, then those of another then those of another e.g. Tabaraani's three Mu'jams – Kabeer, Awsat and Sagheer.

Mustadrak:

Is a Kitaab in which all the Ahaadeeth according to the Sharaait of another Muhaddith are gathered which the first Muhaddith did not include in his Kitaab e.g. Mustadrak alas Saheehain of Haakim.

Mustakhraj:

Is a Kitaab in which the Ahaadeeth of another Kitaab are gathered but with other Sanads so as to lend strength to the first Kitaab e.g. Isma'eeli's Mustakhraj on Bukhaari and Abu Awwaanahs on Muslim.

Ajzaa'/ Juz:

Is a Kitaab in which Ahaadeeth pertaining to one Mas'alah are gathered e.g. Bukhaari's Juz Qiraa'ah and Juz Raf'ul Yadain.

Afraad wa Gharaaib:

Are Kitaabs in which all the Tafarrudaat (exceptions) of a Muhaddith are gathered e.g. Kitaabul Afraad of Daar Qutni and Gharaaib Imaam Maalik.

Tajreed:

Are Kitaabs from which the Sanads and Mukarraraat (repetitions) are omitted e.g. Zubaidi's Tajreedul Bukhaari.

Takhreej:

Is a Kitaab wherein the Ahaadeeth without Sanad of another Kitaab are gathered e.g. Nasbur Raayah of Zayla'ee and Ibn Hajar's Diraayah.

Kitaabs of Jama':

Are Kitaabs in which the Ahadeeth of several other Kitaabs are gathered but the Mukarraraat are omitted e.g. Humaidi's Jama' Baynas Saheehain and Ibn Atheers Jaami'ul Usool.

Atraaf:

Are Kitaabs in which all the Sanads of a Hadeeth are gathered with only the beginning portion of the Hadeeth e.g. Mizzi's Tuhfatul Ashraaf bi Ma'rifatil Atraaf.

Fahaaris:

Are Kitaabs in which the Ahaadeeth of one or more Kitaabs are indexed for ease in research e.g. Miftaahu Kunoozis Sittah and Mu'jamul Mufahris li Alfaazil Hadeeth.

Arba'een:

Are compilations of forty Ahaadeeth e.g. Arba'een of Nawawi.

Mawdhoo'aat:

Are compilations of fabricated Ahaadeeth e.g. Mawdhoo'aatul Kubraa of Mulla Ali Qaari.

Kutub Ahaadeeth Mash-hoorah:

Are Kitaabs in which the Sanads of famous and well circulated Ahaadeeth are researched e.g. 'Maqaasidul Hasanah fil Ahaadeethil Mushtaharati Alal Alsinah' of Sakhaawi.

Ghareebul Hadeeth:

Are Kitaabs in which the words of Ahaadeeth are explained (Lughatan and Istilaahan) e.g. Ibn Atheers Nihaayah and

Zamakhsharis Al Faaiq and 'Majma Bihaaril Anwaar' of Shaikh Muhammad Taahir Patni.

'Ilal:

Are Kitaabs in which the Mutakallam (commented upon) Sanads of Ahaadeeth are discussed e.g. Tirmidhis Ilal Kabeer and Ilal Sagheer.

Kutubul Adhkaar:

Are Kitaabs in which the Du'as and practices of Rasoolullaah Sallallaahu Alaihi wa Sallam are mentioned e.g. Adhkaar of Nawawi and Jazris Hisnul Haseen min Kalaam Sayyidil Mursaleen.

Zawaa'id:

Are compilations of Ahaadeeth from one Kitaab which are not in another e.g. Haithami's Majmauz Zawaaid wa Manbaul Fawaaid in which the unique Ahaadeeth of Musnad Ahmad, Bazzaar, Abu Ya'laa, Taraanis Ma'aajimuth Thalaathah are gathered which are not in Sihaah Sittah and Ibn Hajars Mataalibul Aaliyah bi Zawaaid Masaaneeduth Thamaaniyah.
Note: There are other types of Tasneefaat of Hadeeth but the above are the more common ones.

ومَعْرِفَةُ سَبَبِ الْحَدِيْث؛ وَقَدْ صَنَّفَ فِيْهِ بَعْضُ شُيُوْخِ الْقَاضِيْ أَبِي يَعْلَىٰ بنِ الْفَرَّاءِ؛ وصَنَّفُوْا فِى غالب هٰذِهِ الأنواع؛ وهي نُقُلٌ مَحْضٌ، ظَاهِرَةُ التَّعْرِيْفِ، مُسْتَغْنِيَةٌ عَنِ التَّمْثِيْلِ، فَلْتُرَاجَعْ مَبْسُوْطَاتُهَا، وَاللّٰهُ الْمُوَفِّقُ.

Translation:

And to know Sababul Hadeeth (is among those important matters) - and the Ustaads of Qaadhi Abu Ya'laa ibn Farraa have written Kitaabs on this aspect, and the Muhadditheen have written on all of these things and these are all pure Manqoolaat (narrations) and are quite clear and not in need of definitions and examples and those who need may refer to the detailed works and Allaah alone is the granter of Taufeeq.

Sharah:

Asbaabul Wurood:

Asbaabul Wurood is the occasions when Rasoolullaah ρ said something or when a certain incident took place (as Asbaabun Nuzool in Qur'aan) – It is necessary for the student to know this also. The Ustaad of Qaadhi Abu Ya'la Hanbali (380 – 485a.h.) Abu Hafs Umar ibn Ibraaheem Akbari (387a.h.) has written a Kitaab on this topic. Imaam Jalaaludden Suyooti began writing on it but was unable to complete it. From the Mutaqaddimeen, Ibraaheem ibn Muhammad Ibn Hamza Husaini Hanafi Dimashqi (1054 – 1120 a.h.) wrote a most valuable Kitaab on it in three volumes – "AlBayaan wat Ta'reef fee Asbaab Wuroodil Hadeethish Shareef" This Kitaab has since been published and is available in the Arab countries.

The Ulamaa have written in detail regarding all the things mentioned in the conclusion, May Allaah reward them all greatly. And all the things mentioned above are Manqool (narrated) and are quite clear and easy to understand aad are not in need of examples and explanations. The details of these are in the Kitaabs of the Muhadditheen and the students should study them – Wallaahul Muwaffiq.

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A H Elias (Mufti) - 1427 / 2006.